

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

DECEMBER, 1872.

LETTER FROM BISHOP TUTTLE.

REV. AND DEAR BROTHER: I am home again for a winter's work in Utah, after a tour of a thousand miles in visiting Idaho Territory.

My visits as yet are to only three towns in that Territory, Boise, Silver, and Idaho City.

It would demand so large an expenditure of time and money for me to go to Lewiston, in the northern part, that I have been constrained to call upon Bishop Morris to come and help. In the overflowing goodness of his heart, that not even the vast area of Oregon and "parts adjacent" can limit, he has twice responded to my call, and visited Northern Idaho, baptizing the children and celebrating the Holy Communion.

I am always pleased to go to Boise. It is the home of steady, healthful work. Though business is stagnant, and a Congregational Minister has come in, yet St. Michael's Parish and St. Michael's School continue vigorous. In the school are sixty scholars, and Mr. Rothwell, the teacher, is one of the most efficient and successful that I ever knew. He also is lay-reader for the parish whenever there is need.

I confirmed a class of ten, three of whom were vestrymen of the parish.

The world pushes its claims most inordinately upon the men of these mountains, and I was more than glad when these three men stood up humbly and earnestly to confess their SAVIOUR.

But your Missionary, and my dear friend and brother, Mr. Miller, is to leave Boise. His has been, in my judgment, an eminently faithful and successful work there. In bidding good-bye to him, I break ties that have grown close, and whose sundering causes me great pain.

With a sad reluctance for myself, but a proud appreciation of his courage and devotion, I give him up to the distant and great Missionary work in Japan that he goes to undertake. The Rev. J. P. Lytton of Woodville, Miss., is to be his successor at Boise.

At Silver we spent Sunday, Sept. 15, holding two Services, and marrying two couples.

We took the next day for examining how the silver and gold are hidden in the rocks, and how mined out.

We first went up War Eagle Mountain, till we were 7,600 feet above the level of the sea; and going up we passed several banks of snow, large and deep, that had remained unmelted all summer.

Then we went down the "Empire Mine." The manager clothed us in old

hat and coat and overalls, kept by him for these occasions, and giving us each a lighted candle, bade us follow him. At the mouth of the vertical shaft we waited till the huge bucket, hoisted by engine-power, came up filled with ore and was emptied; and then we four, with what seemed a startling carelessness of suspension, with our eight feet on the bucket's rim, holding tightly to the rope with one hand, and keeping our lighted candle in the other, were rapidly lowered two hundred and fifty feet into the bowels of the earth. The manager, with a cool indifference befitting a "professional," rather enjoyed, I think, the bewilderment and anxiety that we showed while oscillating on our unsubstantial bucket, but he said nothing. I ventured to breathe out "Facilis descensus Avernî," but none were in mood to applaud classical quotations just then.

But we came safely down, and were landed at what seemed the bottom of a large well, where several men in gum boots and leggings were at work in the water. Exploring, we found that we were in the very heart of a mountain of solid granite rock, and that gold and silver quartz-mining is hard work.

Water must be pumped up or drained off; the hardest of rocks must be drilled and blasted with powder; and the leads, or lodes, of rich ore, that are variously from one inch wide to four feet, must be followed and worked out whithersoever they extend. So in the mine you find streets and lanes as of a city, and grades as of a railroad, and stories and floors as of a house—and everywhere men doing the hardest of work with sledge and drill and pick and shovel.

And the ore gotten out must be crushed to the finest powder in a mill, and passed over large mercury plates, that the metal thereby may be gathered in an amalgam; and then the amalgam must be heated in a retort to drive off the mercury, and the bullion left must be chemically treated by powerful acids before the silver and gold of reward for all the labor can be gotten.

These mountains are all full of rich ores, enough to call for our thankfulness to God for His goodness in storing by the treasures for us, but not enough to make us rich and prosperous, without the usual exercise of labor and prudence and patience.

In Idaho City I visited the Josh House again, and found the same heathen priest who was there at my first visit, more than five years ago. He seems not to be likely to become a victim to the custom of ministerial changes.

His parishioners have increased in Idaho City, while ours have diminished. The Chinese population there is now larger than the white, I think.

On arriving home I find work going on well. In our St. Mark's Grammar School are 235 scholars, and in St. Mark's School for Girls 60 more; and in our School of the Good Shepherd, Ogden, 75.

In St. Mark's Hospital we have 16 patients, and we have cared for more than 100 during its five and a half months of existence.

We thank God and take courage. Lately I ventured to publish a Letter to the Clergy and Laity of this Missionary District, on the subject of Christian giving, in which I spoke in commendation of what, I hope, is a growing Christian practice, viz., the giving for Christian purposes of at least a tenth of one's income.

The Mormon paper here commented on the letter, in an editorial article, with some sarcasm, yet on the whole favorably. In closing, the editor wishes me well in my efforts at teaching, and says the letter is—my memory may not give the exact words—"A contribution in helping to prepare peo-

ple to understand and appreciate the Latter-Day Saints, until they be sufficiently advanced to enter the Church," (meaning the Mormon) "by the door of Baptism and by the laying on of hands for receiving the HOLY GHOST, wherein they can practise tithing as a fixed Divine Ordinance of the Faith."

What will you and the brethren think of our doing such Missionary work as this?

MESSAGES FROM THE MISSION FIELD.

ARKANSAS.

HEREWITH I send you my first report. It represents, however, but a very small amount of what has been accomplished. General attention has been awakened in the whole community, and the old members are stirred up to new zeal and fresh efforts. You may judge of this from the following, which is submitted in addition to the mere statistics:

On the 7th, I secured \$225 cash for the old lot, given by Dr. Deane, which, owing to a street-widening, was only 50 x 70 feet. With this money and \$25, I obtained from Mr. Ferguson, who gave the \$50 additional, a site beautifully located in the exact centre of our little city. This spot, which measures $87\frac{1}{2} \times 237$ feet (or about half an acre), is secured to the parish for ever. This is a valuable investment, and the people are rejoiced and encouraged. Fifteen hundred dollars are promised toward a Gothic church, 60 x 30 feet, with porch and recess-chancel, to seat four hundred, and to cost \$3,000. In the unavoidable absence of the good Bishop, I expect to lay the cornerstone next week.

You will perhaps say that this is a rash proceeding for a poor parish like ours. But I feel it to be a Providential duty. Here is a community, highly intellectual, thronging the miserable hall in which we are kindly permitted to worship,—some often going away for want of a place. Here is the Arkansas State (Agricultural) University, now with nearly two hundred young people of both sexes, soon to number many, many more. One professor already leads our choir; another is a vestryman and communicant.

I know of no such opening. The necessity is laid upon me. In faith I accept the responsibility, and shall at once let the contract. I know that the noble American Church is too full of Divine life to leave me without the balance of the money needed.

The Church building here is to be of brick, finished inside in walnut, and a model of strength and beauty. Situated at the junction of Arkansas, Missouri, Kansas, and the Indian Nation, the sole Pharos for hundreds and hundreds of miles, who will say, "Well done, for determining that the Church shall be not only represented, but well presented?"

Another Missionary is called for at Bentonville, Centre Point, and Osage Mills, north of here. I am implored to go up there, but how can I leave my work here? An earnest man, full of faith and aggressive prudence, would have in one year a chapel at each place.

ARKANSAS.

I have to report that our work is prospering as well as could be expected. We have occupied a new Church building (though only enclosed, and floor laid) through necessity, as we had no place where to hold Services. We are minus windows, plastering, chancel, and furniture, with temporary seats. The church has cost so far \$2,500, which has been raised, except a few gifts from strangers, by the congregation. Can you not say a few words for us,

that some generous churchmen may help us to the windows before it becomes so cold as to suspend our Services? We need about \$800 to finish, and shall then have a neat and church-like temple, with most encouraging prospects for the future. Our people are very poor, and have done all they can.

KANSAS.

I have held Service at ten (10) different places in this and the adjoining county (of Nemaha) east of it. In Seneca, the county town of Nemaha, I have organized a new parish, in which forty-nine baptized persons are included. I expect to organize another this Fall, in a rural district of this county (Marshall), which will be almost as large. It will be known as the Heasleyville Mission until the parish is formed. I included its statistics, so far as I had them, in the report for Marysville. A parish *may* be formed on Clear Fork ; but the prospect is slender.

But what I feel to be most important is the spiritual state of our people. The Missionary is a necessity. So long away from Church as some have been, they *hunger* for the Service. One woman *walked nine miles* to Seneca to be at church. I stopped just about dark one day at a house on the prairie, and was greeted with this remark : "And you're our Minister, sir ; you're welcome here, sir." And their deeds proved the truth of their words. "I went to old Mrs. M., to let her know you were to have Service here, and she couldn't help the tears : she's down with the fever, and wants you to go to see her," was said to me one day. When I called at her little house, I met from the family a very warm welcome, while the old lady herself said, "I never expected to see a Minister again."

"While I can go at all I am going to church," said a man who was just able to be out of his bed. These are some of the things that cheer us in our work. I could add others, but these may serve as specimens.

But there is the other side of the picture. Some of our people I have never seen inside the places of Service. Absence from the sanctuary has induced in them a coldness hard to be overcome. Pastoral visiting is all that will reach them.

And then again, I have a list of names of persons in neighborhoods which I have not yet been able to visit, and perhaps shall not be able to for months. Fifteen hundred square miles is not easily gone over. And when it has been gone over, there is now ready on this tier of counties nearly 4,000 square miles, all dotted here and there with small settlements of our people. But our Bishop has neither men nor money for the work.

One of our troubles here is the lack of places in which to hold Service. At Seneca we use the Universalist House ; at Blue Rapids, the Presbyterian Hall ; at other places we use school-houses. And our people are not able to build.

KANSAS.

Everything here is in a crude and inchoative state.

It is but little more than two years since the Indian left, and the land was thrown open to permanent settlers. Since that time the country has rapidly filled up with inhabitants, until there is now little or no land to be obtained at Government prices.

The climate seems very healthy, the soil good, and there is every prospect of this beautiful country becoming, at no distant day, populous and wealthy. At present little can be done here to sustain the Gospel. All that the first inhabitants can do for a few years will be to secure the *necessaries of life*, and

pay for their farms. And to do this they must exercise much self-denial, and forego many comforts to which they have once been accustomed.

By my report you will perceive I have met with very few whose predilections are for the Church. Most of the inhabitants are intelligent, well-bred, and as moral as at most places at the East. Some are classically educated. But the first object of all coming to the West is to acquire property, and few have sufficient religious principle to make property a secondary object.

Then, again, the only places large enough for public worship are school-houses. These cannot be appropriated by any one denomination, so that stated and regular public Services every LORD'S Day are difficult, not to say impossible.

These things have led me to consider the expediency of erecting a small temporary church, which shall be wholly under our own control. The village proprietors offer me all the land I may need for that purpose, and say that for a thousand dollars a very comfortable house, sufficiently large for the present, can be built. Five hundred dollars, it is supposed, would erect and inclose such a building. And in this warm climate—latitude 37 deg.—it would put the house in a situation to use most of the year.

I came here 22d December last, and after one or two Sundays commenced officiating once every LORD'S Day in my own room, where not more than eight or ten could be accommodated. About the 1st of May a school-house was erected in our vicinity, where I obtained permission to officiate twice each LORD'S Day.

At Cedar Vale village an invitation was given me to transfer my services there, which I did as soon as notified of the readiness of their school-house. But the Methodist preacher I found occupied the building in the morning, and I was obliged to officiate there in the afternoon, holding Morning Service, as before, in my own vicinity—three miles further north. I have not yet administered the Holy Communion, having no wine. This I have just procured by sending fifty miles.

In a field like this it is plain that constant visiting from house to house is essential to advance the REDEEMER'S Kingdom. This I have not been able to do to the extent necessary, partly from advanced age (being now in my seventy-fifth year), and partly from want of a horse. As the weather becomes cooler, I hope, however, to accomplish more.

I have given you this long detail that you may better understand my position, and the field in which the MASTER, in His providence, has called me to labor. What may be the result of this Mission it is impossible to foresee. God knoweth. All I can do is to work as He giveth opportunity. He will give the increase as it seemeth good to Him.

One fact, however, is patent. Here are multitudes of immortal souls living like sheep without a shepherd. Those who attempt to execute the office of Evangelists labor on their farms during the week, and seldom see their hearers except at the place of public worship.

Notwithstanding my unworthiness and infirmities, I shall venture to trust that I may be instrumental in bringing some of the knowledge of the Truth, and of our own beautiful Zion.

MAINE.

I am glad to be able to say that Church matters are going on prosperously here.

Since my last report the Bishop has organized a Mission parish at one of my out-stations (Limestone), under the name of "Advent Mission."

This place is about ten miles distant from here.

I hold Service there once a fortnight.

At my other station, Presque Isle, twelve miles distant, I hold Service every Sunday evening. At this place there is a good degree of interest in Church matters, and I hope we may soon have an organized Mission here.

MAINE.

I have remained faithfully at my post all summer, and have missed but one week-day Service.

I am pleased to say that there is a gradual increase in the average attendance, and the people engage in the Services with remarkable earnestness.

We shall lose some families from the parish this fall, which we can ill afford to spare. Two officers and their families, of Fort Sullivan, at this place, have been ordered elsewhere.

So many removals reduce our strength very much; but if our loss is gain to the Church elsewhere, our labor will not be in vain.

MINNESOTA.

My report tells you that I have not been idle during the past three months. I push my search after the lambs of the flock with a good degree of success. I have made a move towards building a church and parsonage at Alexandria. They must both go up together, so that my field can be divided. I secured in a few hours about fifteen hundred dollars in subscriptions from the citizens alone, and they are poor, but they are anxious for a church and Minister. I can only give them one Service in the month. Cannot you do something to help us? I have to take upon myself this task alone, as I did at Sauk Centre. With my feeble health, I tremble to do it; but I have tried in vain to secure help, and so has our zealous Bishop. If we had a church and parsonage at Alexandria, we could get a man to take charge of the work there, and it is abundant for any one man, as three other stations can be united with it, so as to make, in a few years of faithful work, a large parish.

Do what you can to commend our cause.

NEBRASKA.

At Silver Creek I am unable to report much spiritual progress, as yet, because I found the parish so very much deteriorated after my temporary absence of nine months in Plattsmouth.

Since my return, my time has been so largely occupied with painting the interior of our church and getting it ready for Consecration, of which I have been obliged to do much with my own hands, that I have been unable to give the time to pastoral visiting which I ought, our people being scattered over an extent of country twelve miles in length. Of the Consecration of our church, you have seen some account in the Church papers.

This is the day of small things with us, but I think the time is not very far distant when it will be seen that our labor is not lost. The Indian Reservation, one mile to the north of us, and the impassable Platte River touching us on the south, have left but a narrow strip of country for settlement, and our growth has consequently been small. But these barriers are to be removed. The Indian lands (a portion of them) are now in market, and subject to settlement. A movement is being made to bridge the Platte River at this point; this will give our little place some commercial importance, and open up a large extent of country at the south to Missionary work; a section in which

I am told there are many immigrants from our mother Church of England, but I cannot reach them now.

Clarksville is more favorably situated for commerce at present, and quite fortunately we have there two sterling Church families from the East, who form the nucleus of a parish, give tone to our Services, and character to our position among the people. We have organized a parish, and hope to begin the erection of a church early the next Spring.

At Lone Tree, twenty-five miles to the west, we have also several Church people, and I expect to begin regular Services there as soon as a place can be procured.

NORTH CAROLINA.

Allow me to thank the Committee most heartily for the assistance given me while at Greensboro'. But for their help, our work would have been necessarily abandoned at that place in the very beginning. By their help I was enabled to remain there until a neat little church, capable of seating 250, was completed and consecrated. My reports from that station have not shown much in the way of fruit-gathering. But I trust that my three years' labors there were not altogether in vain. It is a very difficult field, where a *healthy* growth must necessarily be slow for some time to come.

OREGON.

The Church in Astoria is growing slowly, but surely. The town has only increased about two hundred for the past eight years; but its future growth will probably be more rapid. When the Church was first established here there were only two communicants in the place; now we number thirty. This accession has all been gained from the people of the town, as not a single Church family has moved into the place since I have been stationed in it. The people at present are poor, and so can do but little towards the support of the Missionary, but this will not always be so. On the contrary, I believe this Mission will one day repay the Domestic Committee fourfold, and more, what it has cost them.

OREGON.

In my report last quarter I set down some extracts from my Missionary Journal, having then but a short time commenced on general Missionary work under the direction and advice of our Bishop.

I am still going on in the same way, holding Services every week at different points. I find the people generally hungering and thirsting (those trained in the Church) for the good, old, time-honored Services of the Sanctuary. But if our Church is ever going to destroy the strongholds of Satan out here in the far West, we must have more laborers in the field. There are many places where churches might be built with very little exertion, if the people had any prospect of getting a Clergyman.

In my last report I mentioned that the bell for the church at Kalama had arrived in Portland. When I was at Kalama, a short time since, I found the tower built, and the bell in its destined place, making the woods echo with its delightful sound, when, on the LORD's Day morning, it called on old and young, rich and poor, to meet together in God's house to hear His Word read, explained, and enforced, to present their supplications at the throne of grace, and to sing His praises.

The last time I was at St. Mary's Church, Eugene City, I found that the friends of the Church had been busily at work—a new fence had been built so as to enclose the lots around the church; a carpet for the chancel and vestry-room had been put down; two new chairs were also in the chancel;

and the church had been newly painted on the inside ; arrangements had been also made to repaint the outside. The people are anxiously hoping that some Missionaries may soon arrive out here, that they may secure one to reside among themselves, who may be the instrument in the hands of God of drawing sinners into the Fold of CHRIST, and building them up in the faith of the Gospel.

SOUTH CAROLINA.

At Mount Pleasant we have been much afflicted the past summer with sickness and death. It was sad to hear so often the tolling of the funeral bell for the aged and the young. I have tried to hold a greater number of religious Services, and to visit the sick and afflicted families, at the expense of time usually given to study and preparation for preaching. I have also visited and conversed with several persons on Confirmation, which is expected here on Friday, October 25th.

At McClellanville, in St. James, Santee, I have performed my regular monthly visits, remaining not only on Sundays but four days in the week to visit the parishioners. I hold a Bible Class and week-day Services during my stay.

Our Church there has just lost by death its oldest and a most highly valued member—Mr. Stephen D. Doar. I was present with him the night he died, and performed the funeral service. He is a loss to us in every way. He was a true Christian, a just, earnest, and charitable man. He was literally one of the pillars of the Church there.

AN APPEAL FROM TRINIDAD, COLORADO.

August, 1872.

REV. AND DEAR SIR : I respectfully beg leave to call your attention to this Mission of the Protestant Episcopal Church, as one to which your liberality may be directed, with the certainty of doing much good for the cause of CHRIST and His holy Church, especially among the native Mexican population, who are wholly Roman Catholic. There exists among the Mexican Romanists here a *wide-spread* dissatisfaction with their Church and schools, and a desire to know more of true religion than they are taught by the Priest. During the ten months I have been here, I have had thirty Mexican Romanist children in my school, all of whom are taught our Church principles. I shall open school in a few days with at least twenty, if not more, all former pupils of the convent. I have baptized five Mexican children, married four couples, and performed the funeral services for three children, all Mexicans and Romanists. One child was brought seventy miles, and another twenty miles to be baptized by me. One funeral service was read in Spanish, at Las Tejas, eleven miles from Trinidad, in a Romish chapel, and a sermon preached to a Spanish congregation of about two hundred. On the 12th August, I performed the marriage ceremony for a couple of Mexicans at the Trinchera, about thirty miles from Trinidad, in the presence of over one hundred persons, all Mexicans. All these facts are evidences that the field is an unusually favorable one for our Church.

I desire to put my school on a permanent foundation, by the establishment of *scholarships* for Mexican children. An annual contribution of forty dollars will establish a scholarship which will receive the name of the person founding it. Ten scholarships will enable me to employ a good teacher,

who will in addition give me much needed help in Church work, in the Sunday-school, and singing at our Services. Will you not assist us among your friends to procure scholarships or means to support the teacher?

I am, truly yours in CHRIST and His holy Church,

JOHN C. FITNAM.

Since writing the above, I have engaged a teacher, who will take charge of my school. Means are needed to supply the deficiency in the support derived from the school. Contributions may be sent by P. O. order on Trinidad P. O., Colorado Ter.

THE HEART'S MASTER.*

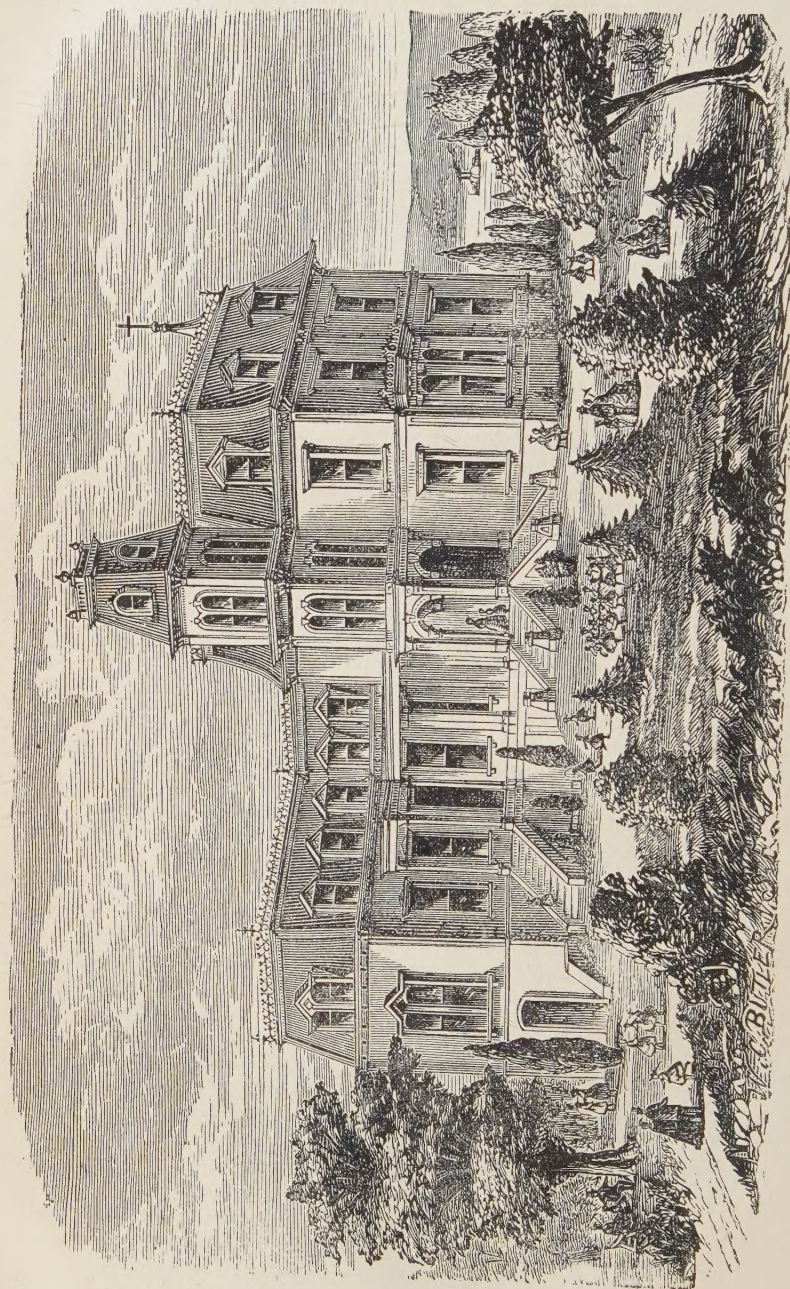
WHEN Morning pencils on her bright'ning sky
 The first faint trceries of the coming day,
 One low lone bird will trill its melody
 Responsive to a solitary ray.
 But as the sun floods heaven and earth with gold,
 Each leaf grows tremulous with exulting strains
 That gushing, mingling, swelling high are roll'd
 Till orchestras burst out from hills and dales and plains.

And thus from some Cathedral's solemn walls
 A single voice will chant in melting tone,
 While from a single stop the organ calls,
 Thunderous and deep, its supplicating moan.
 Now hark! each tongue, each key wakes music round!
 Peal upon peal, on billows, billows rise,
 Till all the temple shakes with bursting sound
 From that majestic choir which even thrills the skies.

In some lone vale of Heav'n an angel strays,
 To view its glories in soft mellow'd light;
 See! o'er his harp involuntary plays
 His trembling hand—his lip moves to the sight.
 One murmuring strain awakes a thousand strings;
 Lofty, and full, a gathering tide soon breaks;
 Voice answers voice, to seraph, seraph sings,
 And in the mingling praise a universe partakes.

And thus, O Christian, is it with thy heart!
 Each single chord with earthly music thrills;
 Wife, parent, child and country have their part;
 When Friendship strikes her string pure rapture fills.
 But only JESUS, MASTER, wakes the *whole*;
 Can touch each key, can harmonize each tone;
 And through His Cross stir love through *all* the soul,
 To burst, Immortal King, in songs around the Throne.

* From *Hymns to our King*, a volume of poetry by JOHN M. LEAVITT, lately published by T. Whittaker, No. 2 Bible House, New York.



"SAINT MARY OF THE PACIFIC," BENICIA, CALIFORNIA.

"SAINT MARY OF THE PACIFIC."

REV. AND DEAR SIR: It was five years ago this month (October) that you addressed the members of the "*Pacific Coast Mission*," at their organization, in the Church of the Holy Communion, New York City. It is but just to inform you and our friends in the Atlantic States, what we have been doing in this *sunset land* for CHRIST and His Church.

Benicia is known to you as the centre of our Missionary operations. It was here the four original founders of this Associate Mission began their work. My present purpose is to give you, in brief, a picture, drawn with pen and ink, of the Educational and Missionary departments of our labors.

The beautiful *electrotype* on the opposite page conveys a truthful impression to the minds of our friends of our latest effort in behalf of education in the Church. "*St. Mary of the Pacific*" is the School of the Diocese of California for the Christian training of the daughters of this coast.

The Missionary spirit, which has sprung up in the hearts of God's people all over the land, has helped us to all the beauty and realness of this Christian work. This School had its beginning, two years ago, in the humble Parsonage of St. Paul's Parish, *Benicia*, where for half a year it had but two boarders. It then removed to a rented brick building, where for another half-year it had seven boarders. In August, 1871, the rear section of the building, represented on the opposite page, was completed, and the boarders increased to fifteen young ladies. The entire building is now completed, and has upwards of thirty boarders, with the prospect of ten more in the January Term. The present number of day-scholars is thirty, so that *St. Mary's* School has upwards of sixty pupils, and a bright future before it. It is here that they are trained by the daily Service and the weekly Communion to become loving and loyal daughters of the Church.

Let our dear friends calculate, if they can, the amount of Missionary work which shall be wrought here, through their loving hearts, within a lifetime, and then the continuous growth of the same spirit upon the generations to come, and they will be satisfied that in no way could they have better aided in the propagation of the Gospel.

Mrs. Breck has left her quiet cottage home by the College walls, to devote herself, for the present at least, to the important management of the domestic duties of the Hall. And Miss E. C. Hatch, whom you know to be one of the most competent and successful educators in our country, has charge of the School, aided by a band of devoted ladies.

Let it not be supposed, from what is now said, that this School is completed; far otherwise: it is yet in its infancy, as regards buildings, pupils, and its corps of teachers.

Six other *sections* remain to be built, to accommodate—in a primary, intermediate, and senior or graduating departments—two hundred and fifty boarders. We need help from our Eastern friends to furnish what we have got, and to reach unto what we ought to have, to make this School the glory of the Church of the Pacific Coast.

ST. AUGUSTINE'S GRAMMAR SCHOOL is the *first-fruits* of the "*Pacific Coast Mission*," and is now in its fifth year, and numbers one hundred boarders beside day-scholars. It is fully chartered, and is cared for by a responsible Board of Trustees. It is governed by a Rector, Head-master, and a Faculty. The Rev. Wm. P. Tucker is the Rector, a man of fine culture and of a finished education. The Divinity School ought now to be founded. For this department we need for its building five thousand dollars, to shelter it

in its infancy. Its imperative necessity is felt by every thoughtful person having the great future of this coast before his eyes. The Mission in the field has been much blessed. St. Paul's Parish, Benicia, has been for four years in the spiritual care of this Mission. Its importance as a parish is vastly augmented when it is known to be the church where already upwards of one hundred and thirty young persons are gathered together from all parts of this coast upon each LORD'S Day. Our station at Suisun, twenty miles distant, has a church and a resident Missionary, Rev. Geo. R. Davis, who is sustained there by your Board, and you may well be proud of him for his works' sake. At Bridgeport, another station, fifteen miles distant, we have built a chapel. We have done the same at Martinez. Several other points, for a time under our care, have churches built, and are now under resident Missionaries, such as Vallejo, Santa Clara, Gilroy etc. At Gilroy, one of the original founders of this Mission, Rev. E. C. Cowan, is doing work for the education of daughters in a prospective boarding-school, and is also Missionary for this promising town and the adjacent country.

I have thought that these statements may encourage all hearts, specially such as have been our helpers, to continue to us and to others their prayers and Christian benefactions.

J. LLOYD BRECK.

AN EARNEST CRY FROM NEW MEXICO.

THE number of Services in my reports are those held on Sundays ; and when you remember that we have a Service from the Prayer Book every day at the opening of the school, you will acknowledge it is quite sufficient for any one man. In fact, I could not do what I have done here for the past year, had not my wife constantly encouraged and assisted me in school and in Missionary work.

Yet, I hope, that the Committee will bear in mind that we are now but sowing the seed, and that, too, in a very cold soil, which the frosts of the winter of ignorance and superstition are but just leaving. Hence an *early* harvest must not be anticipated. But, in God's good time, I believe that this dark desert of our land will bud and blossom. Even now there are earnest hearts all over the territory that are longing for more light, and many are stretching out imploring hands towards what we believe to be the Holy Catholic Church, for her to shed light over their darkness.

In past years the seed of the Word has been scattered here and there by many a good man, whose supporters at the East have abandoned him because (as it seems to me) they could see no immediate fruits of his labors. But I trust it will not be so with the Church, or what we may call "our branch of the Old Catholic Church." And yet, I have often asked myself during the past few months, how, under the present circumstances, are you going to sustain yourself? A voice comes to me, "Put thy trust in God ;" and out of the experience of the LORD'S children in the past there rises up the response : "In God have I put my trust ; I will not fear what man can do unto me." And then come the words of the Blessed One—how sweet they are to us in our extremity!—"Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you." This sweet promise of our dear LORD has kept me from fainting, again and again ; but at times my faith seems to be almost failing, so disappointed have I been in my hopes of receiving aid to sustain me in my work.

Let me give you some impression of the expense of living here. The

freight on all goods from the East to this point ranges from ten to fourteen cents per pound—the average is about twelve cents per pound. Add now to this the interest on money invested in goods, and freight, and the percentage which every merchant adds to the cost—which here is thirty-three per cent.—and you have some idea of the expense of all articles of living.

The Territory at present produces very little except corn and wheat, which are almost all absorbed by the various United States Forts, from which source nearly all the money in circulation is derived. As the contracts for the supply of the Military Posts are secured by some half-dozen men, they have come virtually to own the labor of the whole southern portion of the Territory. The people seldom handle any money, as their crops are mostly sold—before they are raised—for goods they have received the previous year.

I am thus explicit, that you may fully understand that the people generally are too poor to send their children to school where they have to pay even a small tuition. There are two boys now in my school who have paid no tuition since last December, and whom I furnished with food for weeks last February and March. They would come to school so early in the morning, and look so pale and care-worn, that I at first asked them if they were sick; but they said they were not. At noon, some of the children told me that these had had nothing to eat that day; and then I ceased to wonder that they looked sick—for, when they had food at home, it generally consisted of a small allowance of corn-meal and beans.

We have our Freedman's Department, which, as it seems to me, ought before now to have included the *Peons* of New Mexico, as they were, to all intents and purposes, slaves until the system of *Peonage* was done away by the Government. We have, too, our Indian Commission, and our Missions to China and Africa. All these God has blessed, and is blessing; and for this every Christian heart rejoices, and thanks Him, realizing that it is more blessed to give than to receive. But, until the arrival of Brother Cornell and myself in New Mexico, we had no Minister of our Church in all this vast region, stretching from Colorado and Texas, on the north-east and south, to California on the west—I might say to the Pacific on the west, for our Missions there were near the coast. And now that Mr. Cornell has been called to another field of labor, my nearest brother Clergyman on the north is about five hundred miles away, and on the south I have a next-door neighbor fifty miles distant, in El Paso, Texas.

Can there not be something more done for this people? I have had too much to do to accomplish a great deal towards acquiring the language during the past year, though I open my school every morning in Spanish from the Morning Service in the Spanish Prayer Book—a number of copies of which were sent me. And, by the way, this reminds me to say that the freight on the box of books amounted to thirty-one dollars and sixty-six cents. Of course I was obliged to pay the bill, though I had to borrow the money with which to do it. Were I able to meet such bills without assistance, I should never have mentioned them. Nor do I write thus to complain of the Committee, but simply to show that if this Mission is to accomplish what it ought, it must have generous and steady support from the Board for some time to come, *whoever* may be the Missionary. Whenever there is one who desires to come and take my place, I will give him a most hearty welcome, and I can assure him that he will find all the work he desires for hands, and head, and heart—yes, and all the self-sacrifice and privation he may be willing to endure for himself and family. His heart, however, will be cheered, once in a while, by the receipt, from dear brethren in the East, of *mementoes*

in the form of a box or barrel of clothing for himself and family. In this way he will be reminded that kind Christian hearts are interested in his work. We have thus been cheered during the past summer by the arrival of a trunk of clothing, etc., from Cambridge, Mass., and a barrel of the same from the Ladies' Missionary Relief Association of Grace Church, Brooklyn. As we received that from Grace Church first, I have named this Mission *Grace Church Mission*, and intend to organize a parish on Sunday next.

But I must ask your pardon, if I have wearied you with my long letter.

THE NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

It may not be generally known, but the fact stands, that this Society, in its earlier years, led the way in the establishment of free churches and chapels for the middle and better portion of the poorer classes of the population of this city. The objects of the Society are declared—in the original charter of April 1833, and in the amended charter of March 1864—to be, “to provide, by building, purchase, hiring, or otherwise, at different points in the city of New York, churches in which seats shall be free, and Mission-houses for the poor and afflicted; and also to provide suitable Clergymen and other persons to act as Missionaries and assistants in and about the said churches and Mission-houses.”

It is true that this Society was not the very first in the field—St. Mary's, Manhattanville, being the oldest existing free church, and the Church of the Nativity the next in order; but it is also true that it was the eminent success of the City Mission Society in gathering large congregations, and sustaining, during the period of its active operations, the Churches of the Epiphany, the Holy Evangelists, and St. Matthew, which turned the attention of the richer city parishes to the establishment of free churches. Large and small, strong and weak, these have multiplied, until, at the present day, there are very many places of worship of our communion open on each returning LORD's Day, free to every comer, and several have both commodious buildings and large congregations. By the means of these multiplied free churches and chapels the worship of our Church has been brought within the reach of large numbers of people once practically excluded from her sanctuaries. Then the Society, for a time, was practically inoperative, because the field which it at first marked out was being successfully occupied.

After several years, however, in consequence of the rapid growth of the city, and the necessary change of habitations into warehouses, or removal for new buildings, and because churches followed the people up town, leaving little or nothing to fill their places, a new want was felt, and a want more serious than the first, and the Society again commenced active operations to meet and supply it. It was seen that a vast and growing class of the population of the city was outside of, and below, the ordinary influences of our Church. This class was found in the scores of thousands of persons who were each year inmates of our institutions of correction, or of charity, and in the uncounted swarms of outcasts and sinners, of street, and garret, and cellar.

Following the leading of God's providence, the Society first turned its attention to the public institutions, in which were found many hundreds of Protestants, who rejoiced to receive its ministrations—a large proportion of

whom were members of CHRIST by Baptism, and not a few were communicants of our own Church.

This work has been steadily prosecuted from year to year, with ever-increasing success and encouragement, till in Bellevue Hospital, on Blackwell's Island, in all the prisons and in all the charitable institutions of the city, to which access could be obtained, and on Ward's Island, the Missionaries of this Society minister on Sundays and week-days, in the chapels and in the wards, preaching, conversing, reading and praying with the sick and dying, comforting the Christian, and leading the sinner to the "LAMB of GOD Which taketh away the sin of the world."

Much, very much, has been accomplished by God's blessing, beyond what appears or can be made to appear in any tabular statement; but yet nothing to what might have been, had the churches furnished the abundant means necessary to secure the needed help. It is a cause of devout thankfulness to God that the Society has been enabled to take and hold possession of so large and important a field, but what can three or four men do among a population of one hundred and fifty thousand (150,000) souls? What are they among so many? True, as in the case of the fishes, the dear LORD may give a thousandfold blessing to their labors, but it is not according to His usual method. His Church must first plant and water, and then confidently look to Him to give the abundant increase.

The Society *could* do more; the plans are well laid, every portion of the work is thoroughly systematized. The Society *longs* to do more, but has not the means. The Society wants more men, and they are ready at hand—good, capable, fitted for the work—only waiting for the churches to replenish the treasury. This done, the Society would push on this all-important and only sure work of reformation, to the glory of God and the salvation of a multitude of priceless souls.

Christian men, Christian women, fellow-citizens, HELP! HELP! for CHRIST's sake, HELP!

LAITY WORK.

MANY an earnest layman asks himself the question, What can *I* do in the way of Mission work? Here are a few suggestions:

1. *Study the subject.* No person is fit to engage in an ordinary business transaction without some previous knowledge of its details. No lawyer can properly plead a cause without comprehending the facts on which to base his argument. And no physician can aid a person with his skill and judgment unless he knows how they are to be applied to suit the existing facts. THE SPIRIT OF MISSIONS contains an accurate statement each month of the scope and facts of Mission work. Take it and read it. Then induce your friends to read it. Study the details of the work until you understand them. When you meet a Missionary, talk to him about his work. Learn from his own lips what he is doing. You will soon find that the Mission field is more extensive than you ever had the remotest conception of; that there is more room for laymen to work in it than you ever believed; and that even your own life will be too short to enable you to do all you could do as your own share of the labor. But, do what you can.

2. *Set an example.* When you have learned what the work is, and what you can do, go and do it. Talk to others about it. Let them see that *you* take an interest in it. Shew them *why* you take the interest. Put *the facts*

before them. Personal presence at Missionary meetings, personal suggestions to others who long to do something in the cause of CHRIST and His Church, and personal example, illustrate even more forcibly than private appeals, or even sermons from the pulpit, eloquent though they be, the fact that Mission work is a living reality, and that to labor in the Mission field is to labor directly for the SAVIOUR Himself.

3. *Contribute to sustain the work.* The Church has declared the rule as to this in the eighteenth Offertory sentence. Turn to it and read it.

4. And last, but not least, *pray daily for the cause.* Without this, your efforts will amount to nothing. Remember that the effectual fervent prayer of the righteous man availeth much. Those who love the work pray for it, and those who pray for the work are certain to love it.

E. T. G.

MISSIONARY NECROLOGY FOR THE YEAR.

THE following extract—containing the *Missionary Necrology for the year*—is taken from the Report of the Domestic Committee presented to the Board of Missions at its meeting in October. We reproduce this particular portion of the Report for the purpose of putting on record here certain facts respecting several of our late Missionaries, which we had not been able to secure for previous numbers of THE SPIRIT OF MISSIONS.

Mention is also made in the *Necrology*, of the loss which the Domestic Committee have sustained, during the year, in the death of two of their own number : this part of the Report will likewise be found in what follows :

The Rt. Rev. George Upfold, D.D., LL.D., after many years of physical disqualification for the active duties of his office, entered into rest on the 26th day of August, 1872. He had not been technically a Missionary Bishop, though in charge of a field, for the most part, as thoroughly Missionary in its needs and opportunities as almost any other in the land. During the entire period of his Episcopate, this Board, through its Executive Committee, contributed five hundred dollars per annum toward his support. His active life, as Bishop of Indiana, was largely given to laying foundations, and it is believed that he laid them carefully and well. As long as adequate strength continued, uncomplainingly he toiled, and often with little to cheer him except the consideration that faithful service in the name and for the love of CHRIST, though limited in extent, through inability to procure co-operation, is in His keeping and cannot be lost. Bishop Upfold did what he could, and this is eulogy enough for any man. Recorded by the MASTER, when the disciple falls asleep, Paradise and Heaven are insured.

The Rev. S. K. Stewart, in November, 1871, began work at Laramie City, Wyoming Territory. The previous three years he had spent in Minnesota, where he had the confidence and love of all who knew him. In the early part of June last, while in the mountains, several hundred miles distant from his central station, searching for the scattered sheep and lambs

of the fold, and bearing messages of love to those without, the LORD took him. His friends have been able to learn scarcely anything of the circumstances of his death. Some one who was with him—a stranger probably—reported to the Warden of the Church at Laramie, that his last hours were full of brightness and peace, and that there was a smile upon his face even to the end. Time, place, and surroundings, though involving the absence of dear ones after the flesh, were of little account, so that, through Divine grace, he was prepared for the great salutation: "Come up hither."

On the 5th of August last, at Seguin, Texas, the Rev. Robert Carley ceased from labor. Bishop Gregg, in communicating this fact to the Committee, uses these words: "He was one of the most self-denying and laborious Ministers I have ever known, and his loss to me will be irreparable."

At Nevada City, Missouri, on the 25th of September, the Rev. Edwin Peake departed this life. Bishop Robertson says: "He was a patient, loving, earnest, good man, whose loss I mourn."

The late John David Wolfe was not, according to the most common meaning of the word, a Missionary; and yet, in some of its highest and best meanings, he was a very noteworthy one. His interest in the work of the Committee seemed to increase with his years; and his Missionary sympathy and zeal were not at all restricted to the range of the Committee's special task. The volume of his charity was too great for any one channel to convey. His love was so catholic that the direction of all its outgoings into benefactions would have been well-nigh an overburden for any one organization. Perhaps no man's investments in aid of Church work were more broadly scattered than his, or more thoughtfully and wisely made. It would be almost more difficult to tell where they are than where they are not. Two things are certain; they are safe, as very often even the most cautiously arranged secular investments are not; and they will, under the watchful care of Him Who notes approvingly the cup of cold water given in the name of a disciple, be increasingly productive in all the coming years.

The propriety of speaking of Mr. Wolfe in immediate connection with departed Missionaries of the Church is witnessed to by other and possibly more pertinent considerations. It was much his habit to turn from the elegant walks of life, where he was no stranger, to carry cheer and comfort in his kindly presence and kindlier words, as well as gifts in his hands, to men, women, and children, in need of sympathy and the more substantial aid. He felt that he had a ministry among the poor and distressed that could not be fully met by easy giving, nor otherwise than by much personal care and service. This ministry, in his exercise of it, was direct, earnest, tender, beautiful. It will be a great day for the Church, in her mission of mercy and love to the world, when all her members, to whom God has given the solemn custody of wealth, shall take up and imitate, in its every feature, this bright example. Any way, there is no power that can strike it, as an ele-

ment of grace and strength, from the steadily augmenting inheritance of forces by which her future triumphs are to be gained.

Mr. Wolfe was elected a member of the Domestic Committee in Jan., 1841, and died on the 18th of May, 1872,—these facts showing that more than thirty-one years of his life—and those, in wisdom gained by experience, the best of all—were given, as occasion required, to Missionary legislation.

Mr. Stephen Cambreleng was elected in September, 1863, and died on the 24th of June, 1872, his period of service being a little less than nine years. He took a lively interest in the work of the Committee, though, for the last two or three years of his life, on account of physical infirmity, he was unable to attend many of their meetings.

ANNUAL MEETING OF THE BOARD OF MISSIONS.

THE opening Service was held in Calvary Church, New York, on Sunday evening, October 27th, Bishop Whipple, of Minnesota, being the preacher. The business sessions, commencing on Monday morning, the 28th, were continued until Wednesday evening, the 30th.

This Meeting of the Board was, as a whole, a remarkable one. In saying this, we do not depend upon our own impressions, although—we are free to say—those impressions are very clear and strong. Others have spoken of the Meeting, in both the secular and religious journals, and in such a way as to indicate very plainly the character of this particular Meeting of the Board. Among these notices, which have fallen under our own observation, are two (one from a New York daily, and one from a weekly Church paper) which strike us as so just and discriminating in their respective treatment of the subject, that we shall deem no apology necessary for making copious extracts from them, not merely as a matter of present interest, but also of permanent record.

We quote, first, from an article which appeared in the *New York Evening Post* :

PRESENT ASPECT OF THE EPISCOPAL CHURCH.

The Protestant Episcopal Church in the United States has presented its measures and its men before our people in this city during the present week in a somewhat new light. Its Board of Missions held its first meeting at Calvary Church on Sunday evening, and continued its sessions at the Church of the Holy Saviour during most of the week. We propose to give our impressions as impartial observers without partisan prejudice.

The opening Service was, in most respects, quite memorable. The large church was entirely filled, and seats were brought into the aisles to accommodate the overflowing throng. The hymns were printed on slips of paper, that were distributed to all the congregation, and the singing was led by the

large voluntary choir from Calvary Mission Chapel, with most hearty co-operation by the people. It was not fancy music, but earnest devotional song.

The Sermon, by Bishop Whipple, of Minnesota, was a vigorous, glowing, pointed, and telling appeal in behalf of the neglected classes and sections of our country, in view of the signs of the times. The Bishop himself is a very striking man in appearance, and very different from the common idea of a famous Church Prelate. With his head so bald in front, and his hair so full and flowing over his neck, with his wiry, nervous frame, and his penetrating voice and intense action, he represents in some degree our characteristic American temperament in canonical dignity; and he suggests something of Saint Paul's faith and fire with Brother Jonathan's spare flesh, restless temper, shrewd judgment, and clear grit. The Sermon had none of the faults of his official school, no dignified reserve, no stately caution, no timid conservatism, no habit of saying little of anything decided, in fear of saying something unsafe. It was an outright, manly, patriotic Christian appeal to the people, in view of the actual state of things. He took no partisan ground, yet dealt sharp and bold thrusts at the "dignified debility" which has been said to be characteristic of some prominent men and measures, and threw out many sentences that would have been regarded as incendiary in Church circles some years ago. He advocated the most direct and practical contact of the Clergy with the people, urged the application of the Gospel to American society and our daily life, the most earnest interest in the questions of the day, especially the pressing questions of education and labor. He said that the New Testament was the most radical of all books; and was the only book that declared in God's name that the peasant was one with the king. He rebuked the disposition to insist so much on precedents and rules, and so little upon spirit and life, or to set up rubrics in place of living men, instead of making living men with red blood in their veins rubrics of themselves to the people. From a less serious and well-trained assembly this sermon would have drawn audible signs of enthusiasm, and these quiet Episcopalians seemed very fitly to keep their feelings down until the contribution boxes came round and received apparently very generous tributes of assent.

It was very strange that no reports of this sermon were given in the morning papers having space for such reports, for they do more to interest the public and win favor and money than any number of pamphlet copies that are issued weeks after the occasion is over. Part of the fault comes evidently from the reserved habit of the Episcopal Church, and its neglect of the power of the daily press in its laudable aversion to sensation and clap-trap. In some cases reporters have been excluded from these religious assemblies as intruders, and in others cases no ample provision has been made for their accommodation. In a week so full of signs of progress as this, we presume that no such mistake was made.

The meetings during the week-days have been more fully attended than ever before, and a very hopeful spirit appears to prevail. The contributions reported were, on the whole, larger than any previous year, and amount to \$302,960.19 for the few objects designated thus: Domestic Missions, \$148,853.22; for Foreign Missions, \$110,732.81; for the Freedman's Commission, \$15,830.48, and for the Indian Commission, \$27,543.68—a great gain surely within fifty years, since 1823, when the sum total was under \$6,000.

There was a fair share of good speaking at the Business Meetings, yet not as much as might be fairly expected from so large and well educated a body of Clergy and Laity. Too much time was taken up by the reading of

Reports, that could be as well read from the printed copies, and too little time was given to able and earnest men to say a living word for themselves to the people. It is impossible to win the same interest for these regular Reports that is won by gifted off-hand speakers, and the Episcopal Church has enough of stability in its habits and laws, and too much conservatism among its Clergy and people to fear any rashness, or even sensation, from well-chosen extempore orators. Their Committees should also have an eye to popular effect in the selection of a place of meeting, and not make the mistake of selecting either a Gothic chapel, that drowns within its lofty vaults every voice that is not projected from the focus of its sounding-board, or an arched auditorium, that has such resonance as to make every speaker echo his words as if he were inside of a gigantic drum.

This week's Missionary Meetings present the Episcopal Church more emphatically than ever in its relations with our American life, and it is to be hoped that this step forward will be followed up in coming years. There is surely great need of improvement in the policy of a body so rich and influential, and now become quite numerous. The Journal of the General Convention for 1871, which has just come to hand, reports the number of Bishops and Clergy as 2,876; the number of churches and chapels in forty Dioceses and eight Missionary districts as 2,845; the whole number of communicants as 236,929, and the total offerings for religious purposes in thirty-eight Dioceses and seven Missionary districts as \$16,384,112.45. The Journal does not specify whether this last sum belongs to the year 1871 or 1868-71, or any fixed term of years; but says simply "total offerings." But in any rendering of the meaning, sixteen millions of dollars is a great deal of money.

We surely have reason to expect more service to our rising philosophy and literature, our social science and public spirit, from the Episcopal Church. Thus far its Clergy have been far behind their English brethren, and have failed to do for America much of what the English Clergy have done for England, where they have so large a share of the general culture within themselves. But a better time is coming among us, and this week's doings prove that this Church has got over its first peril, the danger of being an exotic plant, or fossil English importation; and that it is now getting over its second danger, the temptation to be mainly the Church of exclusive social caste of the few rich and fashionable. Some of the Bishops are meeting the wishes of the earnest and thoughtful Clergy and people, and favoring new life in those cheering directions, while their religious press is rapidly rising into new vigor and influence. A Church Congress for the discussion of practical subjects of public and pressing interests is to be held in Chicago, under the lead of the most weighty Western Bishops next spring, and perhaps a similar movement may be made at the East among us.

The extracts which follow are from the *Gospel Messenger* :

An unexampled attendance of both Clergy and Laity has of itself lent a perceptible impulse to the Missionary interest. The human presence has its value, moral as well as social, financial as well as sentimental. The goodly congregation of busy people that assisted throughout the sessions last week, sometimes much protracted, nearly filling the Church of the Holy Saviour, were to the thin company of familiar figures, male and female, that eight or ten years ago, out of their abundant leisure, used to dot the blank space in one or other of the New York chapels, what the thickest field of vigorous corn, where subsoiling, ploughing, pulverizing, and fertilizing have done their

work, is to the scanty herbage of a sour moorland. The diligent Secretaries, though they had no other sign of reward for their labor, and the Church at large, which dies unless its Missions live, have real cause for thanking God and taking courage, in these manifestly increased assemblies.

This year the power of the meetings has been found in these tokens of a diffused and spreading zeal; in the warmth of religious feeling, kindled at certain moments by simple and touching expressions of love and trust; in hearty outbursts of praise; in striking scenes, as when the Missionaries for the heathen of the farthest Orient stood up before the chancel amidst the prayers and benedictions of their brethren, or when the aboriginal Pagans of the Western Territories stood on the same spot two days after, in their blankets, trinkets, and scalp-locks—both of them together furnishing a striking illustration of the prophetic promise from the LORD for the East and for the lands of the setting of the sun; and in the felt presence of the HOLY SPIRIT guiding the deliberations and quickening the hearts of those taking part in the business and worship of the occasion—rather than in any remarkable addresses or debates. It is fit that it should be so. The HOLY GHOST chooses and employs His own instruments, and the sooner it is learned that He has some instruments of His own to use effectually, besides elaborate speeches, the better. Nothing is more true, nothing needs more to be realized, than that the whole financial and visible success of our Missions depends primarily on the vitality of a personal faith in JESUS CHRIST and the gifts of His grace; that they must fail always and everywhere without that faith; that they will invariably and for ever flourish exactly in proportion to its inward life and strength.

The opening sermon, on Sunday evening, by the Bishop of Minnesota, at Calvary Church, unfolded and illustrated the great evangelic truth that the Church of CHRIST must everywhere be known and judged by its fruits. Christianity is not an abstraction, but a living force. The demonstration of the doctrine is in the Missionary and merciful activity of the Church. The subject was treated with the direct earnestness and deep feeling characteristic of the preacher.

At the administration of the Holy Communion, Monday morning, a Festival Day, more than a hundred Clergymen, an unprecedented number, with many Laymen, partook of the Sacred Feast.

By a careful forethought on the part of the Secretaries, the business of the Board was generally well arranged. It will probably be seen, eventually, that it is a mistake to take up so large a portion of the time, with a large body of able, educated, closely occupied men in attendance, coming from great distances at a formidable expense, and with only three days of the year at their command, by reading, *in minute detail*, the Reports from all the several Missionary fields and jurisdictions. Some of the matter had already been published. Most of it could be read to better advantage in the pages of THE SPIRIT OF MISSIONS. It is all valuable; but a brief, condensed summary, taking fifteen or twenty minutes for each Report, would be better than the recital of the whole. Too much breath is always spent also on the mere minutiae of the routine and detailed proceedings of the meetings. Occasionally, however, the deep heart of the matter, or some one of its vital points, was effectively touched, much to the comfort of the audience. This was especially the case Monday evening, when the enthusiasm rose to a high pitch, and the free, hearty congregational singing, together with the sight of the brave soldiers, girding on their armor for Japan, or bringing home their trophies from Africa, lighted up a Pentecostal fire that too seldom flames in our pale sky.

No surer sign could be given of the growth of Church-life among us than the manifest enlargement in the policy of our Missionary enterprises. Less than fifty years ago a zealous Bishop, as active and aggressive in his own field as any the American Church has known, could say, "Foreign and Domestic Missions may all be very well in their way; but I have no room, no time, and no money for them in my Diocese, and their agents need not come here." No Bishop could say that, or anything like it, to-day, without drawing upon himself a condemnation so emphatic and so universal as to be intolerable. In nearly all our Dioceses offerings for these objects take their regular annual places; the Secretaries are welcomed; the work is recognized as legitimate; and the interest is increasing. It is to be hoped this process will go on till every Rector who neglects to instruct and arouse his people in their Missionary duty will be called to account for his dereliction. The great law that one kind of charity never, in the long run, hinders or hampers another, is gradually getting to be understood as a law originating in the mind of Almighty God, and wrought into the constitution of His Kingdom. We are emerging from the belittling control of timidity and prejudice. There is a largeness of plans, a liberty of experiments, a toleration of differences, a venturesomeness of faith, a launching out into the deep and letting down the net, a promptitude in seizing favorable opportunities and openings as they occur, which, though not by any means all that we desire and expect, are a generous gain on a contracted and feeble past. Nothing is more observable than the diminishing force of party spirit. It is dying out, beyond all question, and dying so fast that we can see it die. The schools are coming together. The ranks are closing up. The enemy must take care or he will be put out of the way. When an evangelical Bishop said incidentally, last week, "The old party lines are going to be obliterated," the response, on all sides, was so quick and hearty as to show that the tide of love is rising. And facts more significant than any words might be brought to demonstrate that at last the old divisions, senseless and abounding in mischief, which have alienated and embittered the Body of CHRIST so long, are doomed.

ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from October 1st, 1872, to November 1st, 1872, inclusive:

ALABAMA.			
<i>Mobile</i> —Trinity, of which from M. C., \$5.....	\$15 00	15 00	
ALBANY.			
<i>Ashland</i> —Trinity.....	1 00		
<i>Albany</i> —St. Peter's, of which from M. C. \$51.68.....	95 68		
<i>Ballston Spa</i> —Christ Ch.....	2 00		
<i>Greenbush</i> —Ch. of the Messiah....	6 00		
<i>Hogansburgh</i> —St. James' Mission, M. C.....	13 13		
<i>Hoosick Falls</i> —St. Mark's, M. C.....	1 30		
<i>Plattsburgh</i> —Trinity, M. C.....	27 60		
<i>Schenectady</i> —St. George's, F. S. Potter, for Bp. Tuttle, \$50; for Bp. Morris, \$50.....	\$100 00		
<i>Troy</i> —Christ Ch.....	50 00		
St. John's, M. C.....	5 00	301 71	
ARKANSAS.			
<i>Fort Smith</i> —St. John's.....	7 00	7 00	
CALIFORNIA.			
<i>San Francisco</i> —Trinity, M. C.....	5 35	5 35	
CENTRAL NEW YORK.			
<i>Cleveland</i> —St. James', M. C.....	4 00		
<i>Harpersville</i> —St. Luke's, M. C....	9 08		

<i>Jordan</i> —Christ Ch., M. C.....	\$11 72	
<i>New Berlin</i> —St. Andrew's, H. O. M., of which for Bp. Whipple, \$25.....	50 00	
<i>Seneca Falls</i> —Trinity, M. C.....	2 00	
<i>Syracuse</i> —St. Paul's, M. C.....	15 96	
<i>Waterloo</i> —St. Paul's, M. C.....	25 55	118 31

CONNECTICUT.

<i>Ansonia</i> —Christ Ch., M. C.....	2 25	
<i>Brooklyn</i> —Trinity, M. C.....	6 10	
<i>Cheshire</i> —St. Peter's.....	28 76	
<i>Fair Haven</i> —St. James', M. C.....	30 45	
<i>Greenwich</i> —Christ Ch., M. C.....	10 00	
<i>Gulford</i> —Christ Ch., M. C.....	32 67	
<i>Housatonic</i> —Trinity, M. C.....	4 35	
<i>New Haven</i> —St. Paul's, M. C.....	59 94	
Trinity, M. C.....	97 65	
<i>New London</i> —St. James', A Mem- ber, for Ch. at N. Platte, Neb.....	150 00	
St. James', M. C.....	5 00	
<i>Norwalk</i> —St. Paul's, M. C.....	55 72	
St. Paul's, Mrs. S. E. Olm- stead.....	10 00	
<i>Norwich</i> —Christ Ch., M. C.....	25 96	
Trinity, M. C.....	33 44	
<i>Portland</i> —Trinity, M. C.....	33 45	
<i>Plymouth</i> —St. Peter's, M. C.....	29 37	
<i>Salisbury</i> —St. John's, M. C.....	13 72	
<i>Stratford</i> —Christ Ch., M. C.....	14 41	
<i>Waterbury</i> —St. John's, M. C.....	22 87	666 11

DAKOTA.

<i>Fort Sully</i> —M. C.....	4 00	4 00
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DELAWARE.

<i>Milton</i> —St. Mary's.....	7 50	7 50
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EASTON.

<i>Snow Hill</i> —All Hallows' Parish, M. C.....	6 05	
<i>Perryville</i> —St. Mark's, M. C.....	29 00	35 05

FLORIDA.

<i>Key West</i> —St. Paul's, M. C.....	13 64	13 64
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GEORGIA.

<i>Savannah</i> —St. John's, M. C.....	12 00	12 00
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ILLINOIS.

<i>Albion</i> —St. John's, M. C.....	6 23	
<i>Aurora</i> —Trinity, M. C.....	30 69	
<i>Jacksonville</i> —Trinity, M. C.....	13 41	
<i>Geneva</i> —St. Mark's, M. C.....	11 00	
<i>Rantoul</i> —St. Paul's, M. C.....	3 20	64 53

INDIANA.

<i>Crawfordsville</i> —St. John's, M. C.....	13 25	
<i>Terre Haute</i> —St. Stephen's, M. C.....	17 60	
<i>New Albany</i> —St. Paul's, M. C.....	3 47	34 32

IOWA.

<i>Keokuk</i> —St. John's, M. C.....	18 00	
O. P. McD., for Oneida Mission.....	10 00	28 00

KENTUCKY.

<i>Frankfort</i> —Ch. of the Ascension..	43 80	
The Misses Smith's school, M. C.....	12 80	
<i>Louisville</i> —Christ Ch., of which from M. C., \$87.27.....	411 67	
Grace.....	8 65	
St. John's.....	14 35	486 27

LONG ISLAND.

<i>Brooklyn</i> —St. James'.....	100 00	
St. Mary's, M. C.....	2 30	
Holy Trinity, M. C.....	2 00	

St. Luke's, M. C.....	\$3 05	
St. Peter's, M. C.....	1 25	
Zion Ch., M. C.....	10 50	
Grace, Mrs. Blake, quart. pay't of stipend.....	55 75	
<i>Brooklyn (E. D.)</i> —Christ Ch. S. S.....	7 65	
St. Mark's, M. C.....	5 25	
<i>College Point</i> —St. Paul's Chapel, M. C.....	1 25	
<i>Flushing</i> —St. George's, M. C.....	5 62	
<i>Greenpoint</i> —Ascension, M. C.....	15 71	
<i>Newton</i> —St. James', M. C.....	51 25	
<i>Oyster Bay</i> —Christ Ch., add'l.....	5 00	268 58

MAINE.

<i>Fort Fairfield</i> —St. Paul's, M. C....	5 08	5 08
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MARYLAND.

<i>Aquasco</i> —N., to help pay for Stump's cow.....	2 00	
<i>Baltimore</i> —Grace, M. C.....	18 42	
Memorial Ch., M. C.....	31 67	
<i>Ellicott City</i> —St. John's.....	5 00	
<i>Port Tobacco Parish</i> —Charles Co., M. C.....	45 01	
<i>Washington</i> —N. P.....	5 00	
Mrs. M. Taylor, for Bp. Tuttle.....	100 00	207 10

MASSACHUSETTS.

<i>Amherst</i> —Grace, M. C.....	2 50	
<i>Boston</i> —Emmanuel, M. C.....	5 00	
St. Mark's, M. C.....	7 50	
St. Mary's, M. C.....	3 00	
St. Matthew's, M. C.....	90 00	
Highlands, St. James'.....	94 00	
<i>Cambridge</i> —Christ Ch., M. C.....	6 83	
M. C.....	8 90	
<i>Charlestown</i> —St. John's, M. C.....	15 00	
St. John's S. S., M. C.....	5 00	
<i>Dedham</i> —St. Paul's, M. C.....	142 43	
<i>Hyde Park</i> —Grace.....	5 00	
<i>New Bedford</i> —Grace, Phebe W. Tilden.....	10 00	
<i>Newton</i> —Grace, M. C.....	6 00	
<i>Springfield</i> —Christ Ch., M. C.....	37 95	
<i>Taunton</i> —St. Thomas', M. C.....	21 00	
<i>Wilkinsonville</i> —St. John's, M. C....	25 00	485 11

MICHIGAN.

<i>Coldwater</i> —St. Mark's.....	10 00	
<i>Detroit</i> —St. Paul's, M. C.....	80 55	
<i>Grand Rapids</i> —St. Mark's Wo- man's Association.....	7 64	
St. Mark's Mission, M. C.....	2 00	
<i>Holland City</i> —Grace, M. C.....	12 00	
<i>Jonesville</i> —Grace, M. C.....	5 75	
<i>Marshall</i> —Trinity, M. C.....	2 88	70 82

MISSISSIPPI.

<i>Summit</i> —Christ Ch., M. C.....	19 40	
<i>Port Gibson</i> —St. James', M. C.....	20 00	
<i>Woodville</i> —St. Paul's, M. C.....	24 62	64 02

MISSOURI.

<i>Lexington</i> —Christ Ch., M. C.....	10 00	
<i>Monroe</i> —St. Jude's.....	10 00	20 00

NEW HAMPSHIRE.

<i>Claremont</i> —Trinity, M. C.....	2 00	2 00
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NEW JERSEY.

<i>Belleville</i> —Christ Ch., M. C.....	35 23	
<i>Bergen</i> —Christ Ch., M. C.....	1 50	
<i>Dover</i> —St. John's, of which from M. C., \$11.45.....	27 45	
<i>Elizabeth</i> —Grace, M. C.....	1 79	
<i>Elizabethport</i> —Grace, M. C.....	22 11	
<i>Newton</i> —Christ Ch., M. C.....	31 70	
<i>Orange</i> —Grace, M. C.....	32 92	
St. Mark's, M. C.....	81 13	

<i>South Orange</i> —Holy Communion, M. C.	\$5 17		
<i>West Orange</i> —Holy Innocents'.....	14 44		
<i>Passaic</i> —St. John's.....	8 00		
<i>Paterson</i> —St. Paul's, of which from S. S., \$4.....	53 47		
<i>Raleigh</i> —Christ Ch., W. R. Cox.....	50 00		
<i>Roselle</i> —St. Luke's, M. C.....	1 00		
<i>Rutherford Park</i> —Grace S. S., M. C.....	7 41		
<i>Summit</i> —Calvary, M. C.....	32 18	404 50	

NEW YORK.

<i>Batavia</i> —St. James', M. C.....	2 00		
<i>Irvington</i> —St. Barnabas', M. C.....	79 32		
<i>Mamaroneck</i> —St. Thomas', M. C.....	5 55		
<i>New Rochelle</i> —Trinity, M. C.....	11 50		
<i>New York</i> —Advent. for Ch. in Sardis, Miss.....	10 00		
Calvary, M. C.....	8 26		
Christ Ch., M. C.....	3 25		
Grace.....	50 00		
Grace, M. C.....	3 77		
Grace, A Member, for Bp. Vail, for Wolfe Hall.....	3000 00		
Heavenly Rest, M. C.....	24 75		
St. Bartholomew's, M. C.....	8 25		
Nativity Schools, for Nashotah, \$10; Bp. Tuttle, \$10.....	20 00		
St. Chrysostom, M. C.....	30 21		
St. James', M. C.....	88		
St. Thomas', M. C.....	19 90		
St. Clement's, M. C.....	3 03		
St. Paul's, M. C.....	19 13		
St. John Evangelist's, M. C.....	1 10		
Transfiguration, M. C.....	32 01		
Trinity, M. C.....	3 00		
Zion, M. C.....	3 19		
C. W.....	200 00		
F. H., for Rev. B. Halstead.....	50 00		
H. N. L.....	10 00		
<i>Poughkeepsie</i> —Christ Ch., M. C.....	30 50		
D. G. W.....	2 00		
Wm. M. Goodrich, for Dry Grove Mission.....	8 00		
<i>Pleasant Valley</i> —St. Paul's, M. C.....	8 83		
<i>Sing Sing</i> —Trinity, in part.....	125 96	3774 38	

NEVADA.

<i>Eberhard</i> —Trinity Chapel, for Bp. Randall.....	3 00		
<i>Hamilton</i> —St. Luke's, M. C.....	28 00		
<i>Treasure City</i> —Mission Chapel, for Bp. Randall.....	2 00	33 00	

NORTH CAROLINA.

<i>Lenoir</i> —St. James', of which from M. C., \$12.25.....	17 25		
<i>Marlboro'</i> —Greenville.....	2 00		
<i>Windsor</i> —St. Thomas', M. C.....	9 78		
St. Paul's.....	1 35	30 38	

OHIO.

<i>Cleveland</i> —Trinity, M. C.....	75 94		
<i>Cuyahoga Falls</i> —St. John's.....	10 00		
<i>Cincinnati</i> —Hon. L. Anderson, for Bp. Tuttle.....	100 00	185 94	

PENNSYLVANIA.

<i>Erie</i> —St. Paul's, M. C.....	4 74		
<i>Holmesburgh</i> —Emmanuel, M. C.....	52 00		
<i>Myers' Mills</i> —Trinity S. S.....	5 00		
<i>Phila.</i> —St. James', M. C.....	3 00		
St. James', Young Ladies' Bible Class, M. C.....	58 28		

Trinity, M. C.....	\$9 50		
St. Mark's.....	205 48		
Burd Orphan Asylum, M. C.....	10 80		
(Lower Dublin), All Saints' S. S., for Bp. Tuttle.....	10 00		
(Oxford Ch.), M. C.....	8 50		
(Southwark) Trinity, M. C.....	6 45		
<i>Wilkesbarre</i> —St. Clement's S. S., M. C.....	17 73		

PITTSBURGH.

<i>Allegheny City</i> —Emmanuel, M. C.....	13 66		
<i>Pittsburgh</i> —Trinity, M. C.....	54 00		
St. John's, M. C.....	1 00		
<i>Ridgeway</i> —Grace S. S.....	2 40		
<i>Warsaw</i> —For Bp. Whipple.....	5 00	467 54	

RHODE ISLAND.

<i>Newport</i> —Trinity, M. C.....	30 11		
<i>Pawtucket</i> —St. Paul's, M. C.....	13 66		
<i>Providence</i> —Grace, M. C.....	22 88	66 65	

SOUTH CAROLINA.

<i>Greenville</i> —Christ Ch., M. C.....	14 25		
<i>Mt. Pleasant</i> —Christ.....	5 00		
<i>Willington</i> —St. Paul's, M. C.....	12 00	31 25	

TENNESSEE.

<i>Bolivar</i> —St. James', M. C.....	15 05		
<i>Clarksville</i> —Trinity S. S., M. C.....	16 25		
<i>La Grange</i> —Immanuel, M. C.....	50	31 80	

TEXAS.

<i>Austin</i> —St. David's S. S., M. C.....	60 00	60 00	
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VERMONT.

<i>Fairfax</i> —Christ Ch., M. C.....	25 00		
<i>Northfield</i> —St. Mary's, M. C.....	12 00		
<i>St. Alban's</i> —St. Luke's S. S., M. C.....	8 87		
St. Luke's Mission S. S., M. C.....	6 00		
<i>Sheldon</i> —Grace, M. C.....	32 64		

VIRGINIA.

<i>Cobham</i> —Grace, M. C.....	4 50		
<i>Fairfax Co.</i> —Theo. Sem., M. C.....	1 50		
<i>Parkersburg</i> —Trinity, M. C.....	17 89	108 40	

WESTERN NEW YORK.

<i>Allen's Hill</i> —St. Paul's, of which for Bp. Tuttle, \$4.....	8 00		
<i>Buffalo</i> —Christ Ch. S. S.....	59 32		
<i>Canandaigua</i> —St. John's, M. C.....	18 25		
<i>Geneseo</i> —St. Michael's, M. C.....	22 31		
<i>Geneva</i> —St. Peter's, M. C.....	10 88		
Trinity, M. C.....	43 97		
<i>Medina</i> —St. John's, M. C.....	19 19	181 92	

SOLDIER AND GUEST.

Receipts for the month.....	740 29	740 29	
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MITE CHESTS.

Receipts for the month not credited to Parishes.....	181 34	181 34	
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MISCELLANEOUS.

Interest on Investments.....	175 00		
E. Baker, for Rev. W. K. Douglass.....	1 00		
C. V. S., for Rev. W. K. Douglass.....	1 00		
Mrs. T. Allen, for Bp. Green's Mission.....	5 00		
Cash.....	5 00	197 00	

Received for General Purposes..... \$5,803 89

Received for Special Purposes..... 3,602 00

Receipts for the month ending November 1st, 1872. \$9,405 89

INDIAN COMMISSION.

THE BOARD OF MISSIONS AND THE INDIANS.

THOSE who were present at the recent session of the Board of Missions in this city, will not soon forget the scene, when a delegation of wild men, comprising representatives from the Southern Arapahoes, Kiowas, Apaches, Comanches, and other tribes in Bishop Pierce's Jurisdiction, for the first time entered one of our churches and were presented to our Right Reverend Fathers and the other clerical and lay members of the Board. Their arrival was most opportune, not to say Providential. Bishop Pierce had just finished reading an interesting report of his visit to this people, when a message came to a member of the Board that these representatives had just arrived from Washington, and their Agent (who is a Churchman) would be happy to introduce them to his brother members the next day. An invitation was accordingly extended to the party, and at about half-past ten the following morning, between thirty and forty Indians, with Capt. Alvord, their Agent, at their head, entered the main aisle, and were escorted by Bishop Pierce, in his robes, to the chancel steps, where they were presented to the Board.

The speeches and exercises that followed were most impressive and memorable. These Indians pleaded for schools, and desired to be instructed in the Christian religion. They were recently wild men, but they were fathers, and chiefs, and they had the welfare of their children and their people in their hearts. Their eyes had beheld the power of the white man, and their minds and hearts were awakened to seek after the knowledge possessed by him, and to commit their ways to the guidance of their Christian friends. Bishop Whipple, veteran as he is in Indian work, was deeply moved by the simple story of these men. The whole audience was visibly affected, and those who were before skeptical as to the Church's opportunity among the tribes of the West, could not doubt that a great work has opened to her, and that the people to whom she is bidden to go are worthy of her best efforts. In thus opening the eyes of Bishops and Presbyters who have been apathetic, and even unfriendly, to this work, we cannot but regard the circumstances of this visit as Providential.

THE SANTEE MISSION.

NARROW ESCAPE FROM A PRAIRIE FIRE.

MISS WEST, who has been with this Mission since it was founded, accompanying Mr. and Mrs. Hinman from Minnesota to Dakota, writes, under date of Oct. 24, that the beautiful buildings which have succeeded those destroyed by the tornado, barely escaped being consumed by fire on the 23d.

Mr. Hinman is absent among the tribes up the river, and only the women and the Indians living near the Mission were in and around the house when a prairie fire swept down from the hills, and for a little while enveloped fences and fields in flame and smoke. The ladies opposed its progress, fighting the fire with blankets and coverlids stripped from the beds. Miss W. thus describes the scene :

Mrs. Bury, Miss Leigh, Mrs. Bingham, and Miss Mitchell (who arrived the night before) all worked as hard as the Indians, and that is saying a good deal. Miss L. got her hair and eyebrows scorched, so you can judge how near she was.

All the time there was such a dense smoke between us and the Agency, that we could see nothing in that direction, and supposed they were burning ; but they all escaped with only the loss of a large straw stack, and some fence.

Perhaps you can imagine our thankfulness when we felt that we were safe ; yet it was with fear and trembling we saw night coming on—fear, lest the wind, which had been blowing a gale all day, should fan up some embers and start a new fire ; but after close examination and watching till midnight, we all went to bed, so tired out that we slept soundly. It was a most narrow escape—truly wonderful. Our only loss was a large number of blankets, bed-quilts, and comforters, which we must trust to our friends to replace soon, or winter will find us unprepared for the cold. These were used in fighting and putting out the fire. Nancy Hinman had two or three dresses used up in the same way ; one of our Indian boys took off his coat, which was destroyed also. Hake Unste, having on two pairs of pants, took off one pair of them to use for the like purpose.

Will our friends see that this need of blankets and comfortables at Santee is supplied before the severe weather of that rigorous clime sets in ?

THE PONKA MISSION.

MRS. STANFORTH is regaining her health, and expects to rejoin the Mission in the spring. During the coming winter she will probably remain in New York City. The Commission have assigned her duties here, in connection with the organization of local associations to aid the general work.

Miss Ives, one of the three ladies now among the Ponkas, writes from there concerning the school :

School commenced in September. We have at present two sessions a day—Sister Mary having charge of the male department, and Miss Nicolas of the female. We have a family of twelve in the Mission House : Tim Potter and his wife in the kitchen ; the three children who have been here all the while—Samuel Hinman, son of Buffalo ; John Johns, son of Standing Bear ; and William, son of Eagle, the hereditary chief of the tribe. The last three are from the Niobrara division of the tribe. They have been here but a week ; but we think a great deal of them, particularly Samuel and John, who are older than William. It gives me great pleasure to hear them join with us in the Lord's Prayer at our family devotions. They are very anxious to learn, and I should judge that they will learn quickly.

OPENING SERVICES IN THE PONKA CHAPEL—OUR MISSIONARY CONDUCTING
WORSHIP IN THE PONKA TONGUE.

Mr. Dorsey is anxiously waiting to hear if friends can be found in the East to provide for the training of his three Ponka young men for the Ministry. The cost of tuition and board at Nebraska College is about \$200 for each pupil. One of the three boys has been provided for. On Sunday, Sept. 8 (Fifteenth after Trinity), the first Service was held in the new chapel, of which Mr. D. writes :

The damage done to the church and house has been repaired, and on Sunday morning, Sept. 8th, I held the first Service in our chapel. There were at least one hundred and eighty persons present, and all seemed pleased with the building. I was enabled to have the Collect for the day in Ponka, and it was understood by all, though I made the translation myself. I shall endeavor to translate the Collect for each succeeding Sunday and Holyday. The Christian men love to come over to the house and join with us in family prayer. Charles Hinks (Standing Yellow) is here every morning. Wm. Rumney and Mark Cleveland seldom miss an evening. Timothy Potter and his wife (*Zi manin*) being employed here, of course are at prayers both in the morning and evening.

The Service yesterday morning was a Thanksgiving Service, and I told the people that we had two reasons for thanking God. 1st. He had given us our church at last, though it had been in great danger. 2d. He had turned the hearts of those in authority, by telling them of the destruction of the entire crop of the Ponkas, and I read a letter from Mr. Welsh, in which he spoke of the order from the Department authorizing the Agent to buy whatever he deemed necessary for the relief of the people. In the afternoon, the Agent, Misses Ives and Nicolas, and I went to the Niobrara village, where I held a Service for the *first time without an interpreter!* The Indians were very much pleased at my doing this. Both White Eagle and Standing Buffalo expressed their satisfaction, and Buffalo and John Primeau (an interpreter who was one of the auditors) assured me that they understood every word.

The Niobrara men again ask for a school-house at their village. Please lay the matter before the Committee. The Indians want to have their children with them. To-night a young man came to me, and said that he had sinned since his baptism. He has been very sorry, and wishes to do better.

The ladies are very cheerful, though we had another Sioux alarm day before yesterday, while returning from the Niobrara (nine miles distant). All the Ponkas were out with their guns (loaned by the Government), and many stood guard around the house all night.

YANKTON MISSION.

MR. COOK writes concerning the Services held at his Mission during the Bishop's visitation :

October 3.—Twelve were confirmed at Choteau, out of more than twenty who handed in their names. Both Bishops made addresses.

October 4.—Bishop Clarkson, Mr. Hinman, and myself went to Swan's. Ten were confirmed there, out of sixteen who had handed in their names.

Last Sunday (6th) we had a series of glorious Services at the Mission

chapel here. Bishop Whipple preached in the morning to the Dakotas, and at night to the whites. Forty-three were confirmed in the afternoon, and Bishop Clarkson made an address. The singing and responses were hearty, the congregation large, and the weather delightful. Indians and whites agreed in calling it a glorious day. There were two Bishops, three Priests, and four Deacons present here. One chief was confirmed at each of the stations, together with their wives.

I am now visited by a delegation representing nine chiefs, at the Grand River Agency (above Cheyenne, where Mr. Swift has gone), and they have sent to ask that a Mission from our Church may be planted there. It is a Roman Catholic Agency, but the Roman Catholics have no Mission. These Indians say they are doing nothing for them, and they want to be with the rest of the Dakotas, under the Church. The Roman Catholics sent up two Priests there a year ago last spring, but they could do nothing, and gave it up. I think the Church will get all the Dakotas, if we are alive to our opportunity, and to our responsibility.

I was down this evening to see poor Adam Flyingpipe. Such an example of suffering patience I never beheld. After you were here, he gradually got better, till one day, to my amazement, he stalked in upon me. I was as much surprised as I should have been had his ghost stalked in. He attended Services very regularly until two weeks ago, when the disease broke out afresh with greater violence than ever. His whole body is one mass of sores and corruption, even to his mouth and tongue. Only the palms of his hands are unbroken. I was distressed when, with great pain, he drew forth his quivering arm from under the sheet that I might touch his palm in welcome. He said: "I have now no place upon which to rest myself—my back is gone, I am covered with sores. Have you brought your book, so that you can read and pray with me?" Not a complaint, scarcely a groan; and so he is passing away. His piety is very touching. He will never taste a mouthful of what is taken to him till he has asked God's blessing upon it. When he used to come here he would never eat till I had sent for Luke, or some one, to ask a blessing. I have a letter this evening from David Mad-bull, saying he trusts only in God, looks only to the Church and its interests among his people, and has given himself body and soul to the LORD'S Ministers to direct him in the way of life.

Mad-bull will be remembered as the chief, who, having prayed for a fruitful season and one blessed with abundant crops, was afterward subjected to the severe trial of his faith in the destruction of nearly everything by a tornado.

Mr. Cook adds:

I begin to look forward to Christmas anxiously, to know where the little things are to come from to make it pleasant for our multitude. After next Christmas I must confine our festival to the young people, though all the old, as well as the young, are as much entertained by a toy or a few sweetmeats as the children of the poor among our own people are. I am sorry to take away this little enjoyment, but I do not see how it can be helped.

Friends of our Indian Missions who desire to aid in making the coming Christmas bright to the Indians, young and old, at Yankton, will not be too late if they send their offerings *immediately*. Pack them carefully in a strong box, and either send direct to Rev. J. W. Cook, care of J. H. Charles, Sioux

City, Iowa, or send them to 22 Bible House, marked for Mr. Cook, care of Secretary of Indian Commission. Contributions are desired, also, for the Santee and Ponka Missions, for Enmegahbowh's Mission (Minnesota), and for the Oneidas, at Green Bay. Are there not Sunday-schools that will deem it a privilege to provide a Christmas Day's enjoyment for these children of the Red Man, to whom good cheer and holiday pleasures seldom come?

THE ONEIDAS.

MR. GOODNOUGH, our Missionary among the Oneidas at Green Bay, begs to be remembered among those to whom Christmas articles are sent. His last letter furnishes the following statistics of his work:

Sunday before last was the nineteenth anniversary of my Missionary service here. The statistics of the past year are as follows, viz.:

Baptisms, infants.....	44
" adults	2
Total	46
Confirmed none, the Bishop not having visited the Mission during the year.	
Communicants, died.....	3
" suspended.....	17
" added.....	35
" gain.....	15
" present number.....	240
Marriages.....	9
Burials.....	14
Increase of infant baptisms over deaths.....	20
Offerings	\$282.58

INTERESTING FROM CHEYENNE, PART OF THE "SEAT OF INDIAN WAR" OF THE DAILY PRESS.

Our new Agent at Cheyenne, on the Missouri, Mr. H. W. Bingham, writes encouragingly from this our most northerly station in Dakota:

CHEYENNE AGENCY, DAKOTA, *September 7.*

I have issued the annuity goods, with apparent satisfaction, to all the Indians. There being thirty bands we made thirty heaps, and divided severally, showing a little favor to the farming Indians. The wrappers and light blankets which came around the bales I placed in one pile, and asked the Indians to allow me to divide these among the old women, who do not get anything from the chiefs. They said I was very wise to think of the old women, so I sent for them, and, to my surprise, eighty old women came to receive the goods. But I had a blanket and two or three yards of cloth for each, and I assure you I never saw happier creatures. I thought they would shake me to pieces. It gave me equal pleasure to see them so delighted.

Many of the Hostiles have gone out, but have promised to return this fall, and say they will stay here and farm, and will do as I want them to do.

We are awaiting Mr. Swift's arrival. I hope to have a suitable place for him before winter. Lieutenant Macklin, one of the officers at Fort Sully, and a Churchman, has invited Mr. Swift to come and stop with him, at his quarters in the Fort, as long as he pleases. We need a Missionary here very much.

Mr. Swift reached Cheyenne the last of October, and has entered upon his work. The Agent, in a late communication, writes :

We are getting along very comfortably. The Indians are quiet and friendly. Many hostile Indians have come in, and they report that large numbers are coming in to winter, and that many are desirous to engage in farming. I have an assistant carpenter now at work finishing up Indian houses. The Indians are very much pleased. By authority from the honorable commissioner, I purchased the doors, which are pine, and panelled ; also butts, thumb-latches, and screws. I cannot get floors in the houses this fall ; but intend to get out logs this winter and saw the lumber, and put in the floors next summer. I have received instructions to forward the names of heads of families who are farming, that they may receive oxen, a cow, and agricultural tools and seeds.

WHITE EARTH MISSION.

OTHER TRIBES OF NORTHERN CHIPPEWAS ASKING FOR THE CHURCH.

THE Rev. D. R. Knickerbacker, of Minnesota, in a recent letter relates the following incident, showing the desire of the Ojibways of Northern Minnesota for the Church :

The Agent at White Earth has just returned from a tour to the North with the Board of Visitors (Congregationalists generally) who had been up to witness the payment to the Pembina Indians (Chippewas). He reached Pembina on Saturday evening, and on Sunday morning the chief of Turtle Mountain Band—supposing one of our clergy was with him on the Board of Visitors—called to ask him to hold a religious Service and baptize two of their children. The Agent told him I had not been able to come, but that he had a Presbyterian minister who would baptize the children for them. So at half-past ten o'clock they met in his wigwam, and found a congregation of thirty Christian Indians assembled on the prairie, in the open air, with their Chippewa Prayer Books. One of this number read the Service, in which all joined. Mr. Fay then baptized the two children.

These men are called "The Praying Band of the Pembina Indians." They went to White Earth and were instructed in Christian truth by John Enmegahbowh, baptized, and trained in the service of the Church, and admitted to its communion. They resided there a year for this purpose, and returned home taking their Prayer Books with them. Every Lord's day they assemble for worship and to encourage one another in their Christian walk. They ask for a Missionary or teacher—can one be found for them? Mr. Johnson should visit them occasionally.

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the following sums from October 1st to November 1st, 1872 :

ALBANY.			
Hogansburgh—St. James' Mission..	\$0 35		
Troy—Mrs. C. T. E. L. Ponkas....	23 50		
Albany—"Churchman," freight on box.....	1 00	24 85	
CONNECTICUT.			
Bridgeport—Grace Ch., Ponkas....	50		
Westport—Member of Christ Ch...	10 00		
Stratford—Mrs. C. Hind, Ponkas..	\$2 00		
E. Haddam—St. Stephen's, M. B. B.	4 00		
A Communicant, Ponkas..	1 00		
Clinton—Mrs. C. A. Wright.....	2 00		
Mrs. G. B. Stevens.....	3 20		
Waterbury—Friends of Miss Ives, Ponkas, \$6.75; freight on 2 bbls., \$9.....	15 75		
Stamford—St. John's, Offertory...	369 67		

Boys of St. John's Grammar School.....	\$15 00	
New London—St. James', A Member, for the enlargement of White Earth Chapel..	250 00	
Cheshire—E. D. W., freight.....	6 00	
Woodbury—Member of Woman's Association of St. Paul's Ch., for Ponka Chapel...	16 00	
Stratford—Christ Ch., Collection..	104 00	
Christ Ch., Fare of Secretary.....	3 50	
Greenwich—"M. B." freight.....	5 00	
New Milford—St. John's, Woman's Christian Association...	5 00	812 62

CENTRAL NEW YORK.

New Berlin—H. O. M.....	25 00	25 00
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CENTRAL PENNSYLVANIA.

York—St. John's, for support of Asst. of Enmegahbowh..	150 00	150 00
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DELAWARE.

New Castle—Emmanuel Ch., Parish Aid Society, freight.....	7 00	7 00
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ILLINOIS.

Alton—St. Paul's Ch., Woman's Miss'y Assoc., Ponka Chapel.....	12 15	12 15
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IOWA.

Griswold College—Returned from amount sent to Dr. Lounsberry, for education of two boys.....	14 00	14 00
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INDIANA.

South Bend—Woman's Miss'y Soc. St. James' Ch., Ponkas..	6 50	6 50
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LONG ISLAND.

Brooklyn—(South) Ch. of Our Saviour.....	62 00	
College Point—St. Paul's Chapel Sunday-school.....	1 00	
Little Neck—Zion Ch., Society of "Willing Workers," freight.....	2 50	
Brooklyn—Ch. of Reformation, Ponkas.....	5 00	70 50

MICHIGAN.

Jonesville—Grace Ch., Ponkas....	1 00	
Grand Rapids—Woman's Miss'y Assoc., St. Mark's.....	5 15	
Ann Arbor—A Parishioner of St. Andrew's Ch., Ponkas..	50	
Coldwater—St. Mark's Ch.....	2 50	
Allegan—Mission Ch. of Good Shepherd, Offertory.....	5 25	
Marshall—Trinity Ch., of which S. S., \$1.14; Mission School, \$1.08; for Ponkas.....	17 22	
Albion—St. James' Ch.....	3 00	34 62

MISCELLANEOUS.

Bp. Whipple's Indians.....	10 00	
For the Ponkas.....	5 00	
Theckla, clothing for Ponkas....	20 00	
S. P. V. W., Ponkas.....	10 00	
For Bp. Whipple's Ind. ("Stump.")	50 00	
Members of Woman's Assoc., towards education of Bp. Whipple's Indians.....	7 00	
A Friend of Indian Missions, for the education of a Ponka boy.....	200 00	
A Friend.....	2 00	
Enigma, for Ponkas.....	75	
Anonymous.....	15	
	5 00	309 90

MARYLAND.

Spring Hill—Member of Woman's Assoc., St. Peter's Ch., Ponkas.....	\$2 00	
Washington, D. C.—"L." Ponkas..	10 00	
Anne Arundel Co.—St. Margaret's Ch., Westminster Parish, for Ponkas.....	25 85	
Baltimore—Rev. Dr. Leeds, for pamphlets.....	1 00	
St. Luke's Ch., for Santee Collection.....	40 00	
South Bend—St. James' Ch., Woman's Miss'y Soc'y, Ponkas.....	6 50	
Baltimore—Ponkas.....	50 00	
Charlotte Hall—All Faith Miss'y Band, Mrs. H. B. C., Ponkas.....	10 00	
Aquasco—"M." Ponkas.....	1 25	
Baltimore—Ch. House, Mrs. A. P. Mahoney.....	1 10	147 70

MAINE.

Bath—Members of Woman's Assoc., freight.....	3 00	3 00
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MASSACHUSETTS.

South Boston—St. Matthew's Ch., expressage.....	3 00	
Boston—Parish of Ch. of Advent, for ed of Bp. Whipple's Indians.....	50 00	
Lowell—St. John's Ch., D. C. R....	10 00	68 00

NEW JERSEY.

W. Orange—Ch. of Holy Innocents'.	9 00	
Swedesboro—Trinity Ch., Bible Class.....	5 00	
Trinity Ch., Bible Class, M. W. B., freight.....	5 00	
Bergen Point—Trinity Ch., Woman's Miss'y Assoc., Ponka Chapel.....	3 37	22 37

NEW YORK.

Lockport—Henrietta Ballow.....	3 50	
Cherry Valley—A. B. Cox, Ponkas.	3 00	
Oswego—Friend of Bp. Whipple, for freight.....	5 00	
Staten Island—St. John's Ch. and S. S., Tompkinsville.....	34 07	
White Plains—Grace Ch.....	16 00	
New York—Through Am. Ch. Miss'y Soc'y: St. John's Ch., Elizabeth, N. J., \$3; Christ Ch., Bay Ridge, L. I., \$100; New York, cash for Ponkas, \$1; J. Stillman, for Rev. J. J. Enmegahbowh, \$100; St. Paul's Ch., Cheltenham, Pa., \$5; St. Paul's Ch., Brookline, Mass., \$34.12.	243 12	
Mrs. Rudderow, freight, &c.....	5 00	
Trinity Chapel, food for Ponkas.....	20 00	
"G." for Mrs. Stanforth..	10 00	
St. Ambrose Ch., Mrs. E. Bootman.....	5 00	
St. Mary's, Manhattanville, Rev. G. K. A.....	5 00	
From a Friend, special for the Santee Mission.....	7000 00	
St. Barnabas' House Children, for the "Indian children.".....	4 13	
St. Ambrose Ch.....	2 26	
Rye—A Friend, Ponkas.....	5 00	
St. Thomas' Ch., Miss Smith, for Bp. Whipple's Indians.....	10 00	
Trinity Chapel, Chippewas	50 00	7421 08

NORTH CAROLINA.

<i>Asheville</i> —Woman's Miss'y Soc'y of Trinity Ch.....	\$10 00	
<i>Raleigh</i> —St. Mary's School, Ponkas.....	10 00	20 00

OHIO.

<i>Maumee City</i> —A Missionary and his family, Ponkas.....	5 00	
<i>New Hamilton</i> —St. Luk's Ch.....	3 00	
<i>Urbana</i> —Ch. of Epiphany, from a Communicant.....	5 00	
<i>Boardman</i> —St. James' Ch., for Ponkas.....	5 00	18 00

PITTSBURGH.

<i>Franklin</i> —Members of Woman's Association.....	10 00	
<i>Pittsburgh</i> —Trinity Ch.....	175 00	185 00

PENNSYLVANIA.

<i>Jenckinstown</i> —R. F. C., Ponkas.....	33 46	
<i>Oxford Church</i> —Trinity Ch., Oxford Sunday-school.....	7 61	
<i>Germantown, Phila.</i> —R. P. McCulloch.....	10 00	
<i>Philadelphia</i> —St. Mark's, Ponkas. Education of Pretty Rock, from the pieces of "Spring Bank.".....	250 00	
M. D., a "cow for Stump.".....	10 00	
<i>Westchester</i> —Freight on box, from Woman's Assoc., Ch. of Holy Trinity.....	8 50	
<i>Carbondale</i> —M. B.....	1 00	
<i>Germantown</i> —Christ Ch., Rev. J. O. Dorsey.....	5 00	
<i>Rockdale</i> —Calvary Ch., White Earth Mission.....	15 00	
<i>Mansfield</i> —St. James', Ponkas.....	5 00	
<i>Rockdale</i> —Calvary S. S., White Earth.....	15 00	
<i>Philadelphia</i> —Through Indian Hope Assoc., German-town, St. Luke's S. S., for Ponkas.....	25 86	
For Indians.....	30 00	
<i>Hartford, Mrs. S. H. Hunt- ington</i>	10 00	
For Indians.....	5 00	
<i>Phila., Mrs. Oliver, for Ponkas</i>	5 00	
Miss Bonnell, Mite Chests, Episcopal Hospital, Miss.....	5 50	
"L. A.," for Ponkas.....	20 00	
Holy Trinity Ch., Ponkas. Ch. of the Advent, Men's Bible Class.....	10 00	
	25 00	
	20 00	

Bible Class of P. E. Hospi- tal Mission, Ponkas.....	\$50 75	
Mary E. Rumney, for Mad- bull.....	17 00	
Frankford, St. Mark's, Mite Box of two children. Sangerville, Me., "Widow's Mite," Ponkas.....	1 42	
A Gentleman of N. Y., for Indians who suffered by storms.....	3 00	
H. S. Beddle, Ponkas.....	500 00	
A Member of Advent Ch., Ponkas.....	10 00	
Indianapolis, Christ Ch., A Member.....	20 00	
A Member.....	5 00	
A Member, for Ponkas.....	10 00	
A Boston Friend.....	1 00	1094 60

RHODE ISLAND.

<i>Providence</i> —St. John's Ch., Col- lection.....	187 92	187 92
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TEXAS.

<i>Brenham</i> —For Mrs. Stanforth.....	1 00	1 00
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TENNESSEE.

<i>Somerville</i> —St. Thomas' Ch., A Ch. woman, \$5; A Little Child, 60 cts.....	5 60	
St. Thomas' Parish, I. M. S., Ponkas.....	5 00	10 60

VIRGINIA.

<i>Marion, Smyth Co.</i> —Mrs. A. P. Der- rick, Ponkas.....	1 00	
<i>Hopedale, Cobham</i> —"Stump Soc.," Ponkas.....	3 50	
<i>Alexandria</i> —Rev. Dr. Packhard and family, Mite Chests, Ponkas.....	3 50	
<i>Markham Station, Fauquier Co.</i> —Rev. K. Nelson.....	30 00	
<i>Petersburg</i> —Miss Lucy B., Ponkas.....	2 00	
<i>Middleburg</i> —Emmanuel S. S.....	5 00	45 00

VERMONT.

<i>Sheldon</i> —Grace Ch., Ponkas.....	2 00	
<i>Brandon</i> —St. Thomas' Ch., Col- lection, Ponkas.....	13 00	15 00

WESTERN VIRGINIA.

<i>Charleston</i> —Zion Ch., \$74.11; 3 Miss'y Boxes, \$10.87.....	84 98	84 98
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WESTERN NEW YORK.

<i>Allen's Hill</i> —C. A. W.....	3 00	3 00
Receipts for the month.....		\$10,827 89

The following boxes and bbls., have been identified among the number (12 in all) sent to our Mis- sions among the Indians during October. In our last number, \$5.50, credited to Trinity Parish, Pawtucket, R. I., should have been credited to "A Few Friends, of St. Paul's," for freight on a box.

For Ponka Mission—1 box from Ladies' Relief Association, Hoosac Falls, N. Y.; 1 box from Ladies of St. John's Ch., Georgetown, D. C.; 1 bbl. from St. Matthew's Ch., So. Boston; 2 bbls. from Mrs. S. J. Horton, Cheshire, Conn.; 1 trunk from St. Peter's, Albany, N. Y.; 1 box from Woman's Assoc- iation, Ch. of the Holy Trinity, West Chester, Pa.; 1 box from Perrymansville, Md.; 1 package from Grace Ch., Bridgeport, Conn.; 1 box from Society of Willing Workers, Zion Ch., Little Neck, L. I.; 1 package from Little Girls in the Sunday-school of Wickford, R. I.; 1 box from St. Luke's Ch., Lebanon, Pa.; 1 barrel from a Few Members of S. S. of St. Stephen's Ch., East Haddam, Conn.; 2 bbls. of new clothing from Ladies of Christ Ch., Bay Ridge, L. I., for the Ponkas; 1 bbl. of new clothing, materials bought and garments made by the children of the Sunday-school of Christ Ch., Bay Ridge. For Indian Women of White Earth Reservation, Minnesota—2 bbls. from Immanuel Ch., New Castle, Del. For the Brule Mission—1 package from a Lady of Calvary Ch., New York; 1 box from Willing Workers, Zion Ch., Little Neck, Long Island; 1 box from St. George's Parish, Flushing, New York; 1 package, St. Peter's Ladies' Missionary Relief Association, Morristown, N. J.

MISSIONARY PRAYERS,

SUGGESTED

FOR PRIVATE OR FAMILY USE,

IN CONNEXION WITH

INTERCESSION

FOR

AN INCREASED SUPPLY OF MISSIONARIES.

1872.

I.

O BLESSED Lord and God, who hast never left thyself without witnesses of thy goodness and power, we beseech Thee to take to Thee thy great strength, and come among us. And as Thou didst prepare Moses in the palace, and Samuel in the temple, and Elijah in the wilderness, and Amos among his flocks, as Thou didst send Isaiah, and ordain Jeremiah before he came forth from the womb, so be pleased now and evermore to choose the vessels of Thy grace, to bear thy Name before nations and kings, and the children of Israel. Sanctify them, we pray Thee, with the Holy Ghost, teach them to endure hardness, give them perfect mastery over the flesh, a mortified spirit, and a ready will to do thy Will; make them lowly as the Baptist, watchful as Peter, fervent as Paul, and loving always, and wait-

ing always as thy beloved John; gird them with truth, make their hearts burn with thy Word, give them faith for a shield, and make their feet beautiful with the preparation of the Gospel of peace; that watching for Thee and gathering for Thee till Thou return again, when Thou comest and knockest they may open to Thee immediately; and with the crown of their rejoicing, enter into the joy of their Lord. *Amen.*

2.

O BLESSED Lord, who wouldest have all men to be saved, and to come to the knowledge of the truth: look in mercy on all lands that lie still in ignorance and error, and let the glorious Gospel of thy Son shine upon them. Plant and foster in each of them a branch of thy Church; and bless the endeavours of all Societies that co-operate towards

that end. Prepare fit men to be sent as the ambassadors of Christ to those who dwell there, and raise up sufficient help to support and encourage them that are sent. Give an abundant blessing to their labours, and make them successful to the saving of souls; through his mediation, who hath taught us thus to pray, and who sits at thy right hand to make our prayers effectual: to whom, with Thee and the Holy Ghost, be honour and glory, now and for evermore. *Amen.*

3.

ALMIGHTY God, who by thy Son Jesus Christ didst give commandment to the holy Apostles, that they should go into all the world and preach the Gospel to every creature: Grant to us whom Thou hast called into thy Church a ready will to obey thy Word, and fill us with a hearty desire to make thy way known upon earth, thy saving health among all nations. Look with compassion upon the heathen that have not known Thee, and on the multitudes that are scattered abroad as sheep having no shepherd. O heavenly Father, Lord of the harvest, have respect, we beseech Thee, to our prayers, and send forth labourers into thine harvest. Fit and prepare them by thy grace for the work of their ministry: give them the spirit of power and of love and of a sound mind; strengthen them to endure hardness; and grant that by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

4.

HOLY, HOLY, HOLY, Lord God Almighty, which was, and is, and is

to come, who only doest wondrous things; O! send Thou those who shall go forth to proclaim the Gospel, touch their lips, and make them as thy mouth, and be with them in every danger, to save them, and deliver them, we humbly beseech Thee, O Lord. *Amen.*

5.

GATHER together thine elect, O Saviour, from the four corners of heaven; send forth thy ministers into all the world in the spirit and power of Elias, and bring in the fulness of the Gentiles. Quicken the dead in trespasses and sins, enlighten the ignorant, and bring back the wandering; and as Thou hast warned us that the day of the Lord so cometh as a thief in the night, grant us grace to be sober, and to watch always unto prayer, lest that day come upon us unawares; and evermore to live with our loins girded, as men who wait for their Lord. *Amen.*

6.

O MOST Blessed Saviour, who of thy great goodness hast given to us Gentiles the light of thy Gospel, and the knowledge of Thee, and hast appointed a succession of men to preach thy Word, and administer thy Sacraments; Inspire, we pray Thee, the Bishops and Pastors of thy Church with thy Holy Spirit; increase the number of faithful labourers, and fill them with zeal for thy glory, and for the salvation of souls. Vouchsafe thine especial aid to those who labour among the heathen and unconverted; and grant to all thy people, and especially to all missionary societies, the grace of grateful, liberal, wise, and loving hearts, that aiding in this holy work,

according to thy will, our prayers and alms may come up for a memorial before Thee, and be accepted in thy sight ; for the propagation of thy Gospel, and the furtherance of thy kingdom ; through thy merits, and thine only mediation, who with the Father and the Holy Ghost livest and reignest one God, now and for evermore. *Amen.*

7.

O LORD Jesu Christ, who hast commanded us by thy Apostles to walk worthy of the vocation wherewith we are called, and as we have each received thy gift, so to minister the same one to another ; grant to all who are baptized into thy Holy Name, and specially to our fellow-countrymen who sojourn in distant lands, that they may show forth thy praises, who hast called them out of darkness into marvellous light. Preserve them, we beseech Thee, from the sin of offending thy little ones who believe in Thee, and from causing thy Word to be blasphemed among the Heathen. Make them as the salt of the earth, and as a light in the world ; that so, beholding their good works, and won by their holy life, multitudes may be turned to thy truth, to glorify Thee in the day of visitation, who art our Saviour and our God, blessed for ever. *Amen.*

8.

O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace ; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord :

that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee ; through Jesus Christ our Lord. *Amen.*

9.

How many, O Jesus, of thy sheep have no shepherd ! none to show them their danger ! none to keep them out of danger ! none to lead them where they may find pasture !

May thine infinite wisdom and goodness, O Lord, reveal to us the means, by which thy Gospel may be preached unto them : and prepare their hearts to receive the truth, that they may be delivered from the bondage of corruption, into the glorious liberty of the children of God ! Send them pastors after thine own heart, full of knowledge, compassion, and zeal ; who, pitying their sad condition, may instruct them in the ways of truth and of eternal life. Increase the number and the graces of thy messengers and ministers ; and touch the hearts of all Christians with a true compassion, like thine, O Lord, for all such as are strangers to Thee and the merits of thy death by which they have been redeemed, that they may cheerfully contribute to a work so acceptable to the divine Majesty. And may thy Holy Spirit, by the preaching of the Gospel, add daily to the Church such as shall be saved, through thy merits and mediation, O Lord, and Lover of souls ! *Amen.*

10.

O MERCIFUL God, who hast made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live ; have mercy on all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word ; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. *Amen.*

11.

O Most merciful Saviour and Redeemer, who wouldest not that any should perish, but that all men should be saved and come to the knowledge of the truth ; fulfil thy gracious promise to be present with those who are gone forth in thy name to preach the Gospel of salvation in distant lands. Be with them in all perils by land or by water, in sickness and distress, in weariness and painfulness, in disappointment and persecution. Bless them, we beseech Thee, with thy continual favour ; and send thy

Holy Spirit to guide them into all truth. O Lord, let thy ministers be clothed with righteousness, and grant that thy word spoken by their mouths may never be spoken in vain. Endue them with power from on high ; and so prosper thy work in their hands, that the fulness of the Gentiles may be gathered in, and all Israel be saved. Hear us, O Lord, for thy mercy's sake ; and grant that all who are called by thy name may be one in Thee, and may abound more and more in prayers and in free-will offerings, for the extension of thy kingdom throughout the world, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

12.

O God, who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send thy blessed Son to preach peace to them that are afar off, and to them that are nigh ; grant that all the people of India, Africa, China and Japan may seek after Thee and find Thee : and hasten, O Lord, the fulfilment of thy promise, to pour out thy Spirit upon all flesh, through Jesus Christ our Lord. *Amen.*

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

DECEMBER, 1872.

NOTICE.

Correspondents will confer a favor and facilitate business if they will direct letters concerning publications, letters containing remittances, and all others which do not require the PERSONAL inspection of the undersigned, as follows : "The Secretary of the Foreign Committee, Prot. Epis. Ch., 23 Bible House, New York ;" the name of the undersigned being omitted. Letters so addressed will be opened and will receive immediate attention, even if the Secretary is absent from the office.

WILLIAM H. HARE,

Secretary and General Agent.

MEETING OF THE BOARD OF MISSIONS.

TIMES have changed ; a new impulse has been given to the Missions of the Church in all departments, and in none, perhaps, is it more distinctly felt than in the work of Foreign Missions. Old and tried friends, who, amid the pressed and pressing demands of other portions of the one work, have seen and acted upon the well-defined and ever-abiding obligation to spread abroad throughout the world the tidings of salvation through CHRIST, rejoice in this revival.

The Missionaries, who amid the damps and fogs of heathenish darkness, and surrounded by the votaries of debasing systems of idolatry and superstition, have felt the added chill of that indifference with which multitudes at home regarded their work, rejoice to see this day. With renewed courage they gird themselves to the battle against the powers of evil ; strengthened with might by the SPIRIT, more abundantly given in answer to more earnest and abundant prayers, which have ascended in their behalf, they count not

their lives dear unto themselves, but are ready to spend and be spent for CHRIST.

This increase of interest was clearly seen in the reports and doings of the Board at its triennial meeting in Baltimore, in October 1871, where warmth increased with every day's proceedings, and reached a point of unequalled fervor in *the Jubilee Services of the Society*.

Taking then a new departure, under the favoring winds which seemed to give promise of a rapid progress, it might, indeed, have been expected by some that the amount which would have been poured into the treasury of the Foreign Committee during the financial year just closed, October 1, 1872, would have been far larger than it proved to be.

The receipts for the year are no larger, indeed not quite so large, as they were in 1871; nevertheless the condition of things in this department is in many respects much improved. The attention of the Church at large is more thoroughly aroused to its claims, and there is a much more general disposition, now than has heretofore prevailed, to give to Foreign Missions that place in the Church's regard which they may fairly claim. It has, moreover, been found, to the surprise of some, that the work has been conducted in no narrow spirit, but always upon truly Catholic principles. There is, moreover, a quieting of those distractions which the sharp drawings of party lines could not fail to create, and which necessarily interfered with its universal acceptance and approval.

The agencies which have emanated from the headquarters of the Department of Foreign Missions have proved effective in eliciting everywhere expressions of sympathy and interest, and these will, in due time, we doubt not, bear their legitimate fruit; indeed we may say they have begun to bear fruit. One of the most encouraging statements contained in the report of the Foreign Committee to the Board, in October, is this fact, viz., that the number of parishes contributing to Foreign Missions is thirty per cent. larger than it was in 1871. What fact could more clearly indicate substantial progress?

The recent meeting of the Board commenced on the 27th October (with the noble sermon of the beloved and faithful Bishop of Minnesota), and, continuing through the three following days, was a season rich in enjoyment to all lovers of the Missionary cause, and afforded unmistakable signs that that cause, in its length and breadth, embracing in one brotherhood the African abroad and African at home, the Indian, the Chinese and Japanese, no less than those of our own race, is coming to be appreciated as the grandest work which can possibly engage the mind and heart of the

Church of CHRIST. The lesson (so oft repeated) that from the pastor's lips the people must receive that information and instruction which are to awaken and carry forward in an ever-increasing measure zeal for this cause, was set forth in terms most urgent and impressive. If these were heeded by all whom God has appointed as overseers of His flock, each in his proper place, our cry for money, aye, for men, too, would have an end.

Some of the incidents connected with the recent meeting of the Board were quite unique. Among these was the introduction of representatives of several tribes of Indians, the story of whose wrongs touched every heart. Another department of THE SPIRIT OF MISSIONS will, it is presumed, give particular account of this.

Some of the features of the General Missionary Meeting, on Monday evening, October 28th, were of peculiar interest in their relation to the Foreign Missionary work, and we may not pass them without at least some report of what impressed all present as

A SOLEMN SCENE.

At the close of very eloquent addresses made by the Rev. Mr. Dudley, Rector of Christ Church, Baltimore, and the Rev. Dr. Wingfield, of Petersburg, Va., the Secretary and General Agent of the Foreign Committee referred to the peculiar interest given to the occasion by the fact that there were present in the congregation representatives fresh from all the fields of the General Missionary work. His eye had just lighted upon a colored Missionary,* a representative of the work going on in behalf of the blacks at the South. There were present in the audience, although perhaps unrecognized, men and women who had come from those towns in the far West, of which the newspapers give such captivating accounts, but which are bleak places to preach the Gospel in, a fact of which those will not need argument to persuade them, who have crossed the continent and have heard the heartless blasphemy which usually grates upon the ear as the traveller steps out of the train and mingles with the rough men who gather upon the platform. He saw present representatives of the work among the Indians, men, perhaps, one a brave *woman*† certainly. Just before him sat a man‡ fresh come from his Missionary post in Africa, one who has never seen his native land since the year 1853. By his side a Missionary§ from China, not only from China, but from an interior town of China, six hundred miles up the Yang Tse River—

* Rev. J. S. Atwell.

† Mrs. Stanforth.

‡ Rev. G. W. Gibson.

§ Rev. S. R. J. Hoyt.

one of those resolute souls who, when means could not be provided from home sufficient for their work, had pledged themselves, each to the other, to give up a part of their stipends each month, to raise a fund to build a boarding-school and support the scholars. With them sat another,* the representative of an enterprise in which the Church has, for years, been engaged, among the Japanese, that interesting people of whose desires for modern improvements all had read so much, and of whose desires after God, though many forget them, every one of their multitude of idols was a testimony.

These beloved workers for CHRIST, the speaker remarked, were here among the audience to-night, and it seemed to him that the service would not be complete until in some way, he hardly knew what, there should have been given to these brethren some sort of special expression of sympathy and love. If all should kneel together for silent prayer, and lift them up upon their hearts before God, he thought perhaps the object in view would be accomplished better than in any other way.

This suggestion had this further to recommend it, that it would be an approach at least to that primitive mode of sending forth Missionaries to their field, of which the thirteenth chapter of the Acts told us, when the gathered disciples made the departure of Missionaries an occasion of moment, *fasted, prayed, laid their hands in loving benediction upon the Missionaries' heads*, and thus sent them away.

It was proposed, therefore, that after some words of exhortation to the Missionaries present, from the Presiding Bishop, the congregation should bow for a few minutes in silent prayer, and then rise and sing a hymn on the programme, which would strike all as one of peculiar appropriateness :

“Ye Christian heralds, go, proclaim
Salvation in EMMANUEL's name.”

The Missionaries nearest the chancel then advanced to the chancel-rail. Earnest words were spoken by the Bishop presiding on the occasion, the Missionaries returned to their seats, and as the vast audience knelt in prayer, silence almost oppressive reigned, until it was broken by the swelling note of the soul-stirring hymn.

* Rev. J. H. Quinby.

ELECTION OF A MISSIONARY BISHOP OF CAPE PALMAS AND PARTS ADJACENT.

It is with a sense of great relief and joyful satisfaction that we record the fact that the House of Bishops, assembled in New York, on Thursday, October 31st, 1872, elected the Rev. John Gottlieb Auer, the well-known and most devoted Missionary of our Church in Africa, and head of the Hoffman Institute, Missionary Bishop of Cape Palmas and Parts Adjacent.

This choice will give full scope to the exercise, for the glory of God and the building up of His kingdom in Africa, of that large measure of vigor of mind, intensity of purpose, large and varied experience, readiness for emergencies, and contagious love for the LORD JESUS with which God has blessed this beloved servant of the Church.

We trust that the fact that he who has so often cried for helpers can now also *commission them and direct their efforts in the field*, is an augury of the fact that he shall also *have* them. Are there no men of God ready to bear the Cross of CHRIST in Africa, when one of the lady Missionaries there can write, in a letter just received : " I fear you may think that I am overworked with the school and housekeeping. Not at all. The additional exercise gives me a good appetite and sound sleep. And, strange as it may seem, I do not feel lonesome, though I seldom see a white face. Truly I am contented and happy in the work." And again : " I am encouraged to know that I am remembered before the mercy-seat ; that will keep us alive in Africa when all else fails."

EPISCOPAL VISITATION OF HAITI.

It gives us much pleasure to announce to our readers the departure, for Haiti, by steamer Perit, on the 10th of November, of the Rt. Rev. A. Cleveland Coxe, D.D., LL.D., Bishop of Western New York. If a prosperous voyage is granted him in answer to the prayer which has been made for him, he reached Port-au-Prince in about seven days. Two weeks in Haiti, it is supposed, will suffice to perform the duties for which his expedition was undertaken, and the Bishop may therefore be expected here again about the middle of this month (December).

This visitation of the Bishop, made at the earnest request of the Foreign Committee, the Board of Missions, and the Presiding Bishop, will give great joy to the Missionaries, and result, we doubt not, in great benefit to the Mission, in which the services of a Bishop have long been felt as a pressing need.

DAY OF SPECIAL INTERCESSION.

THIS subject was earnestly considered by the Board of Missions, and elicited expressions of the deepest interest. The proposal for the observance of such a day was most heartily endorsed by the unanimous vote of the Board ; and the House of Bishops were memorialized as follows :

Resolved, That the Board of Missions respectfully represent to the Bishops convened here this week, that, in their judgment, it would be comforting and edifying to all the congregations of our Dioceses to unite in the same Special Services on the day named for joint prayers throughout the churches of the Anglican Communion, for the increase of the number of Missionaries, and that the Bishops be requested, if they deem the measure proper, to suggest such an uniform Service for Friday, in the Advent Ember Week, Dec. 20, as, if approved and appointed by the Bishops for their several Jurisdictions, may enable all our congregations to unite on that day in common prayer and supplication as well as in spirit before the LORD of the Harvest.

By the House of Bishops a Special Committee was appointed to arrange the form of Services asked for, which will in due time be printed.

It has been suggested that it will greatly add to the solemnity and effectiveness of the occasion, to have these Services placed in the hands of all the members of congregations throughout the land, and, therefore, a very large number of copies have been printed, which will be *for sale at the Mission Rooms, 22 and 23 Bible House, New York.* Price \$2.50 per hundred.

Thus all necessary arrangements are made. All that is requisite now is that the parochial Clergy and the people shall take up the proposal with zeal and a spirit of prayer.

SPECIAL SUBJECTS OF PRAYER.

Generally, that a supply of Missionaries equal to the needs of the Church may be raised up, and that such a spirit of admiration for, and faith in, Foreign Missions may prevail that the men whom the Church gives to this work may be her best.

Particularly, that the two specially needy fields presented below may be provided with a due supply of faithful and true Pastors.

First, the African field. An appeal from a worker in that field, which we take from the paper published in our Mission there, will present its wants in a way which will be more acceptable than any word of ours. The writer says :

We noticed, in our last, the late examination of the Hoffman Institute, and we found that it had already done something toward supplying the demand

for laborers. That demand has been imperative, therefore young men in some cases have been sent out prematurely, an improvement on our first catechists, however. These young men were progressing admirably, their studies must be interrupted, and they sent to the outposts. Ground once taken possession of for our Lord, must not be given up. A few years more spent in preparation would have been a lasting benefit to them, an incalculable benefit to Africa in the future. Hoffman Institute stands first, and rightly so, in our work. Such an Institution is what the African Mission has long needed. It now has it, and is thankful. But its usefulness will be marred, and it cannot fulfil its Mission if the Church in America does not send Missionaries to carry on the work, and give our young men time to acquire an education—Missionaries to occupy our different stations, and show our educated young men how to work.

Missionaries are also most urgently needed to take advantage of the opening among the most promising tribes of the higher and healthier interior country. These openings were described at length in the April number of *THE SPIRIT OF MISSIONS*, 1871, and are referred to towards the close of the article in this number headed "The Climate of Western Africa."

Not less crying is the need for laborers for the city of Suchow, China.

"This is an opportunity," writes Bishop Williams, "for planting the Gospel in the very heart of the most populous province of China, away from the influence of a sea-port town, and the evil example of foreign sailors and others who come from distant lands, which we ought by all means to embrace. IT CONTAINS OVER A MILLION OF PEOPLE, AND THERE ARE FOUR OTHER WALLED CITIES WITHIN A RADIUS OF TWENTY MILES, AND IN ALL THAT SECTION OF COUNTRY NOT A SINGLE CLERGYMAN OF OUR CHURCH, NOR, INDEED, A MINISTER OF ANY DENOMINATION."

The city is within eighty miles of our chief Mission, that in Shanghai, and easily reached from that point. Several walled towns are on the direct road to it from Shanghai, and could be visited by every one who passed between the two places; and as soon as a sufficient number of native assistants could be raised up, our Church could have a chain of stations from Shanghai to Suchow. There is, also, a number of walled cities within easy reach by native boats, and Missionaries stationed at Suchow could visit these places regularly, and take the oversight of work done by native clergy or catechists.

An effort for carrying the Gospel to this multitude of people has been on the Bishop's heart for three years. Each year has increased his sense of its importance. Three thousand taels (say \$4,000) will be required to begin the enterprise. Of this amount, one who is on the spot offered, some time ago, to give two-thirds, his savings out of a very limited income, so deeply touched was he by the spiritual destitution of the people, and so hopeful was he of the success of the undertaking. The Missionary Bishop asks for

three Missionaries, two at least, to occupy this point. He desires unmarried men, who will pledge themselves to remain single for three years, that the Mission may be carried on at the least possible expense, with the least possible risk, and that the Missionaries may devote themselves to their work with the greatest possible freedom from cares, until the language is mastered, the aptitude of the novices proven, and a footing for the Mission thoroughly secured.

LETTER FROM A NATIVE CHINESE PRESBYTER, REV.
YOONG KIUNG NGAN.

HANKOW, *5th July, 1872.*

THIS is my first letter from this place. I advised you some time ago that, under instructions from the Bishop, I had opened the "Chapel of Salvation" for public preaching. I did not, however, move my home, or hold any regular Service in it, till November. Six adults and two children have been added to this new parish by baptism.

PERSONAL HISTORIES.

An interesting history is connected with several of them. One week-day in November a man stopped after Service, and bought a couple of tracts. From conversation I found that he was related to a catechist of the English Wesleyan Mission, which catechist, by the way, married a Christian maiden from the former girls' boarding-school. He came the second time, and then expressed his desire to be a Christian. I did not take much notice of it at first, because we have many who profess such wish, without meaning anything in earnest. At that time I used to cross the Yang Tse River, every Sunday to Wuchang, to hold morning Service, and this man was as regular as I, sometimes in my company and sometimes by himself, often through rain, cold, and rough weather, returning with me to Hankow for the afternoon Service. On meeting with the Wesleyan catechist above referred to, I mentioned his relation's case, and he was greatly surprised. "Why, a year ago he used to laugh at me for being a Christian!" And yet here he was, and he showed such a spirit of docility and patience in learning the Catechism, etc. (which, on account of his being in business, and not being able to devote much time to it, occupied three months), that no one could doubt his sincerity. He was baptized in January.

THE SECOND CASE.

When the boarding-school was opened, an aged man, whom I knew in former times in Wuchang, and whose home is near to my sexton's, came to the chapel, and wished me to recommend his son to Messrs. Hoyt and Boone. He was, however, afterwards frightened out of his purpose by his relations, who told him that the Missionaries would, by and by, carry the boys off. A

month passed, and in the meantime the mother went to ask the opinion of a Roman Catholic Chinese lady. She laughed at their fears. Her counsel, being that of a disinterested party, had more weight than mine, and so the boy was entered. This event brought the mother into closer acquaintance with us, and she sometimes attended our Services—the first time being on the occasion of the Jubilee in October. At the end of the year, the boy came home for a three weeks' vacation. I heard that Rev. Mr. Hoyt had already written, telling of his refusal to join in the worship of gods and ancestors, "because," he said, "he belongs now to the Church of God." Suffice it to say, that these leadings were blessed in turning her heart from idols to the living JEHOVAH. Her elder son, aged twenty-four, has also been baptized at his own desire. The father helps in a shop two or three miles off, and he is, by reason of his age, more often sick than well. He has never attended Service, and, indeed, I am sorry I do not see how he can do so under the circumstances.

THE THIRD CASE.

It is that of a maiden of fourteen summers, the daughter of the sexton, and one which cannot fail to enlist the sympathies of the young ladies in America. Her father had been baptized; so also her brother, who is now in the boarding-school; her sister is married to an assistant of the American Methodist Mission in Kinkiang. Of course her mind was inclined in the same way from her associations and natural promptings. She always came on Sunday, with the old lady above mentioned, but she seemed undecided in her choice; and why? She was betrothed, when only four or five years old, to a boy in the country, and her parents-in-law have written for her to go and live at their home. Her father said, "It is no use to let her be baptized, she never can be a Christian in a heathen family." Perhaps some may ask, "Why cannot the betrothal be set aside?" It cannot be, because in China it is tantamount to marriage, and can be annulled only on the same grounds as the latter. Sometimes the richer of the contracting families breaks it by payment of some money compensation to the other; but this course is considered disreputable and receives no countenance from the law. Some of the best moral novels in the language are on the virtue of the young lady's faithfulness to her betrothal vows, in opposition to the wish of her parents. The Roman Catholics sometimes induce their converts to break such previously performed unequal engagements, and this is one of the complaints the Chinese make against them. But to return. Thus matters stood in the maiden's case, when a way seemed to be opened by the enlarging of the boarding-school. So I said, "Bring the boy out, and put him in the school." The letter has been sent, and before long we may have the bridegroom-elect among us. The girl was since baptized.

NEW BAPTISMAL NAMES.

My countrymen like the custom of taking Scriptural names at baptism,

This plan, however, took the ludicrous side, when one of them chose Cain ; his wife, Hagar ; and his daughter of six years, Phanuel. Fortunately I knew it in time to change them into Silas, Sarah, and Anna. By analogy, Abel would have been better for him, but my surplice was being put on, the congregation was waiting, and my mind could not get at it.

SUNDAY QUESTION AGAIN.

I have looked into many Church histories in order to learn how the early Gentile converts observed their Sundays, before such a day was recognized by society. I have not been fortunate in my labors. The question has an important bearing to me just now, because, though having gathered a congregation, I am unable to have all of them at Service regularly, and a stranger is apt to ask, "Where are your Christians?" Some are employed in stores, and so Sunday is a working-day with them. They come to communion, but at other times seldom. By reason of their surroundings and the worldly influence of business, they surely need this weekly assembling together for prayer for means of grace, and they cannot have it. I feel anxious for their situation, but am not able to do anything save to "commend them to God, and to the word of His grace, which is able to build them up, and to give them an inheritance among all them that are sanctified."

DAILY DUTY.

The work of a Missionary is so much of the routine kind, that I need not repeat what has been related so many times before. During last winter I opened my house for evening preaching. When the square glass lanterns, which hung from the four corners of the ceiling, were lighted, and a pair of red candles were placed in the chancel, the brightness of the room attracted the passers-by. In winter, when the weather is fine, whole streets are lined with stands selling pictures, fruits, curiosities, and notions. There are bustle and life as in the day, and business is carried far into the night. I was thus enabled to get a goodly number every evening ; the time being such that most could afford to spend an hour or so, I noticed I had longer, if not better and quieter, listeners than in the day. At these public preachings, of course, congregations come and go. Sometimes, after I have finished my discourse many still linger behind, and I was loth to say, "Now the meeting is closed." So when I sit back and take a recess, the sexton volunteers to entertain them. He is a ready helper, and is practical in utilizing what he knows, while his fluency of speech helps him a great way.

Sometimes, however, he is cornered. On one occasion he was speaking of the goodness and mercy of God, and one man asked him, "If so, why did He not forgive Adam and Eve at once, and make them pure, and not adopt this roundabout way of redeeming men?" On another, he spoke of the unity of God, and a question was put in this wise: "That there is one SUPREME DEITY may be true ; but we see that as our Emperor, though

sovereign of the eighteen provinces, needs mandarins to assist him in the government, so this God must also have subordinates to preside over mountains, rivers, rain, wind, etc. We honor and bow to our mandarins, and certainly it is also right to pray to these subordinate gods for favors pertaining to the respective departments over which they have rule."

The god of thunder and the goddess of lightning hold an important place in the Chinese pantheon. The latter, with the light of her mirror, searches out the guilty, and the former strikes down a spike at his head. Every victim of thunder (the Chinese think that it is the thunder that kills) is believed to have been guilty of some great crime, and to have escaped civil justice. A few days ago I saw a paper posted near to my house, which illustrates another phase of Chinese superstition. It reads thus: "The writer has a daughter, seventeen years old, who by reason of her sins has been punished by the god of thunder, and her eyes afflicted. She sees a black streak, which transforms into a dragon, and then into a tree, alive with worms on its tops, ever moving and ever transforming. She has no money to do penance, and so prays that all good men may read this, and thereby mitigate her punishment." Such papers are very common, and cases have been published of persons afflicted, who saw all manner of disgusting creatures even in the food they ate. The visitation is traced to the god of thunder. Prayers by priests, or a public confession, are supposed to be effectual cures.

It is a common saying here, "You may speak of other gods as false, but the god of thunder is true." Such a retort was put to the sexton, and, not knowing the cause of thunder, he hesitated as to what to say. At such crises I generally come forward and give my superior knowledge (*i.e.*, superior to the sexton's), and my explanations seem to satisfy them, or, at least, they cannot say that they are not the proper ones. In regard to lightning, I remember I perfectly astonished the hearers by saying that the most stupid blacksmith in America is more powerful than the god of thunder, inasmuch as he can make a rod and subdue his fiery darts. The description of the causes of rain, wind, eclipses, etc., is always listened to with interest, and I very often get the credit of being a great scholar for saying things which any school-boy in America would be ashamed for not knowing.

THE CLIMATE OF WESTERN AFRICA.

THE following valuable paper on "The Climate of Western Africa," prepared by the Rev. Mr. Liggins, was submitted, before being put into print, to the judgment of a Reverend Brother whose large experience in Africa renders his opinion of value. He returned it with this letter:

Oct. 19, 1872.

DEAR BROTHER: I return your interesting article on Western Africa. Had you spent years there in exploring, you could hardly have written more

truthfully. I can recal only one or two points (minor) I would explain. I have known, during the prevalence of the Harmattans* a few mornings each year (say 5 or 6 A.M.) when the thermometer would fall as low as 65 deg., and thence to 60 deg., at Bassa Cove. The palm is everywhere (many varieties); but I seldom if ever saw the palmetto in the interior, and indeed at few, if any, points save Cape Palmas, and doubt if it is indigenous to that part of the coast.

The dysentery I never had in Africa;—you probably refer to the *diarrhœa*, which is indeed severe, often preceding, accompanying, and following the fever. The fever in all its varieties—bilious, typhus, and malignant—is most generally “*intermittent*.” But for my *four* delicate ones—wife and three small children—I think I would gladly go and labor in that beautiful, that attractive but needy land.

THE CLIMATE OF WESTERN AFRICA.

Under the designation of Western Africa is included that portion of the African continent which lies along the Atlantic Ocean from the southern border of the great desert of Sahara, in latitude 16 deg. or 17 deg. north, to Cape Negro, in about the same latitude south. It varies in width from 200 to 350 miles, and bears about the same geographical ratio to the continent of Africa that the Atlantic States do to North America.

In all this region summer is perpetual; the forests never lose their robes of green; the flowers are for ever budding and blooming; and the country presents some of the richest and most exuberant natural scenery in the world. In the vicinity of Sierra Leone, Cape Mount, and Cape Messurado, the eye rests upon bold headlands, and high promontories, enveloped in the richest tropical verdure. In the region of Cape Palmas there are large plains, somewhat undulated, and beautified with every variety of the palm and palmetto. Further south the scenery is of every conceivable variety, and often of great beauty.

THE CHARACTER OF THE CLIMATE.

Of course in such an intensely tropical region the heat is oppressive, and the climate unhealthy for the white man. It is dangerous for foreigners to expose themselves to a noonday's sun without some protection from its rays; but the natives will work all day with uncovered heads, or sleep out-of-doors with the utmost impunity. There is great evenness in the temperature, the mercury usually ranging between 74 and 84 deg. (though it sometimes rises to 90 deg.), and there is almost always a light breeze which tempers the heat of the sun. In-doors the air is only occasionally oppressive.

There are but two seasons in West Africa, the “dries” and the “rains.” They each last for about six months. The rains, however, are not constant, and there are many intervals of bright and beautiful weather, and during this season nature is wildly bountiful in her gifts of foliage, flowers, and fruits. During the dry season the heat is at times very oppressive, and brings on a

* Those winds were always welcome to me, and to many others.

feeling of languor and weariness, and at the conclusion of the "dries" the atmosphere is sometimes so oppressive that the slightest exertion produces copious perspiration.

But the natives and the older foreign residents are affected more unfavorably by a certain periodical cool wind than they are by the heat. This wind is called the *Harmattan*, and it blows from the north-east, at the beginning of the dry season. The natives complain of cold while it blows, and though it is very pleasant to newly arrived foreigners, yet the older foreign residents regard it as unhealthy, as they suffer much from fever during its prevalence.

THE TWO SCOURGES OF THE COUNTRY.

The two great scourges of the climate are fever and dysentery. The former bears a strong resemblance to the "fever and ague" of our Western States. All who go must expect to pass through a season of acclimation, but many easily pass through it, and become so habituated to the country that they have for fifteen, twenty, or even thirty years, almost as good health as they could expect to have at home. Others, however, are so debilitated that they are unable to remain and labor. We readily concede that West Africa is an unhealthy clime, but it is by no means so unhealthy as is sometimes represented. It is not more enfeebling than the maritime regions of Southern India, where the agents of several European Societies are laboring; than Malacca, Borneo, New Guinea, and other portions of the Eastern Archipelago, where English and German Missionaries are at work; than Melanesia, where our brethren of the English Church are pursuing their self-denying labors; than Surinam and the Mosquito Coast, where the Moravians are working. Whether in Africa, Asia, or America, in the torrid zone, in the equatorial regions, the climate is almost exactly the same, and the suffering from miasmatic fevers and the loss of life are about the same in the particular fields we have named as in West Africa. In New Guinea, the latest of these countries which has been occupied, all three of the first Missionaries fell victims; but this did not deter four others from going, or the Society at home from sending them, and after ten years of labor we believe all of these four are still living.

THE LOSS OF LIFE GREATER AT THE BEGINNING.

And this reminds us that it is owing to the large loss of life at the *beginning* of the Missions in Western Africa, that the very name of this region carries an indefinable feeling of half-dread to so many hearts, and that it is so often spoken of as "the white man's grave." But this large loss of life is not peculiar to this region, but is common, at the beginning, to all the coast Missions in equatorial regions. Some of the reasons for the greater number of deaths at the beginning of the Missions are well stated by the Rev. J. Leighton Wilson, a Missionary of eighteen years' experience in West Africa:

"Most of the Missionaries were pioneers in a difficult undertaking.

They were unfurnished with Missionary experience, and in many instances they were without the aid of Christian counsel. They found themselves, at the commencement of their labors, among a people who could not comprehend the object of their mission, and who regarded all their professions of friendship and disinterestedness with distrust. They were ignorant of the native character, and it required much labor to master their barbarous languages, through which alone they could arrive at correct knowledge of their character, or hope to influence their minds. In many instances they were without medical aid, and in others, when physicians were at hand, those physicians themselves were inexperienced in the treatment of African diseases; and in every case the Missionaries were pressed down by the cares, anxieties, and responsibilities incident to all new Missions. So that when all these things are taken into the account, we almost wonder that the mortality has not been greater; we almost marvel that any have escaped.

“But the perilous crisis, we believe, has been passed. The most formidable obstacles have been removed, and the Missionary work, it is believed, will henceforth move forward more easily and with less sacrifice of life. Missionaries in that country, notwithstanding their losses, their reverses, their afflictions and bereavements, have been sustained in their work, and obtained a firm footing on many points along that coast. A large amount of Missionary experience has been acquired; the roughness of native character has been smoothed down; the habits, customs, and feelings of the natives are better understood by the Missionaries, and the objects of the Missionaries are better understood by the natives. Many of the most difficult dialects of the country have been reduced to writing, and now serve, not only as easy and direct channels of conveying religious truth to the minds of the people, but will serve as a clew to the acquisition of all other languages in the country. Missionaries going to that country hereafter, will find Missionary brethren on the ground to welcome them and give them all needed counsel and aid. In this way they will escape much of the wasting care and anxiety that were unavoidable at the commencement of this undertaking. They may now go to Africa with the reasonable prospect of living, and if they cannot calculate upon enjoying the same amount of vigorous and elastic health that they would in their native country, they may at least expect to have strength enough to proclaim the unsearchable riches of the Gospel to thousands of their fellow-men who are perishing for the want of it. There is a reasonable prospect that white Missionaries, provided they are endowed with the faith, the courage, and the perseverance befitting their high calling, may live in that country to establish Christian churches there, which will be able, in due time, not only to sustain themselves, but to communicate their blessings to the remotest regions of that benighted continent.”

GOVERNMENT OFFICERS ANXIOUS TO GO ON THE COAST.

It is stated that naval officers, both in England and France, endeavor to

get appointments in the African service, because splendid promotions are given to those who go on this unhealthy station. And has not the Great Captain recorded a promise of reward to those who encounter hardships and peril their lives for "His sake and the Gospel's"?

But not only do the European governments find men eager to be in the naval service on that station, but they also have no difficulty in getting men for the military and civil service in their African colonies. England now has the colonial settlements of Gambia, Sierra Leone, Lagos, Cape Coast Castle, and she has lately obtained from Holland the latter's colony on the coast of Guinea; and from the Governor-Generalship of all these colonies down to the lowest position in any one of them, she finds no difficulty in getting incumbents.

SEVERAL THOUSAND TRADERS ON THIS COAST.

And on this same coast, which some in the Church so much dread, there are now living several thousand Europeans and Americans engaged in commercial pursuits, and the commerce has become so extensive that there are *now three* profitable lines of steamers from Europe. Some of these traders have been on the coast over twenty years, and a number of them who have become wealthy now reside there by preference.

"I hold," said Henry Martyn, when some sought to deter him from going to India, "that wherever men go for gain, Missionaries should go for CHRIST." Are there not some servants of the LORD who will make the same reply to those who would keep them from going to Africa, and who will say to Him Whose they are, "Here am I; LORD, send me?"

CHOICE OF LOCATION.

Throughout almost the whole length of this region there are found, from one to two hundred miles from the coast, high tablelands, which are cooler and more salubrious than the lowlands on the sea-board. These higher regions, too, have been found to be well populated, and by less superstitious, more intelligent, and more civilized tribes than the coast lands. Hence the European and American societies which have Missions to the north and south of our own, are favoring a movement towards the interior. They do not propose to abandon their coast Missions, but to commit them to native agents and to those foreign Missionaries who, from experience, have been found best able to endure the enervating climate of Africa; but new men are to be sent to, and new Missions established on, the salubrious highlands, and the country mainly evangelized from thence.

The Basle Mission, on the Gold Coast, long since adopted this policy, and it has been crowned with great success. So many of their agents fell victims, in a short time, at Christiansborg, near Akra, on the coast, that it was resolved to go to Akrapong and other places in the Aquapin mountains in the interior; and it has been found that European Missionaries can not

only live, but live *long* in this mountain region, and consequently the Missions have been much more successful there. Though Christiansborg has continued to have European as well as native laborers, and a greater number of them than any one of the interior stations, the number of communicants is only one hundred and thirty; while at Akrapong there are *three hundred and sixty-six*; at Abokobi one hundred and fifty, and at Aburi one hundred and ninety-eight. At the last two places there are not half the laborers that there are at the coast station, and yet the converts are more numerous. Not only are there fewer changes of the Missionaries at the interior stations, but the natives are removed from the evil influence of irreligious foreigners.

The plan adopted by this Mission seems to be the true one for all the Missions in Western Africa, for the same comparatively salubrious highlands which are found back of the "Gold" Coast are also found at about the same distance interior from the "Grain" and "Ivory" Coasts.

PREVIOUS ACCOUNTS IN THE SPIRIT OF MISSIONS.

In THE SPIRIT OF MISSIONS for April 1871 was given an account of the elevated regions which are easily accessible from Liberia, and which have been in a remarkable way thrown open to Missionary effort on our part. We will refer very briefly to a few of these places. Of Boporo and Toto-Korie, two large towns in the Condo country, the Rev. Mr. Gibson, our Missionary at Monrovia, writes as follows:

A dry, healthy atmosphere, rich country, abounding in beautiful landscapes, elevated hills, rich valleys, with charming streams of water murmuring along, present an inviting aspect. Here horses thrive, and cattle abound, while the eyes may feast upon the extensive rice and cotton fields, from the latter of which are annually manufactured those immense quantities of cloths that find their way to the Liberia, Sierra Leone, and other markets.

These towns are but about one hundred miles in the interior, and at the latter of them, by invitation of the king who resides there, Mr. Gibson has opened a school and placed a catechist.

Of the Barline country, the Rev. Mr. Crummel writes as follows:

At the distance of about one hundred and twenty miles, interiorward, is the country of the Barline people; a lofty, cool, mountainous country, containing a large and crowded population, numerous towns, unusual and superior civil regulations, and distinguished, withal, by great industrial energies. The capital of the country is a large city, surrounded by a wall of stone; here two market-days are kept every week; and thousands of people, even from remote distances, come with both domestic and foreign goods, provisions, and cattle in large numbers, for sale.

There is every facility for founding a Mission among this people, and some of the chiefs have expressed a desire for Christian teachers.

Musardu, the capital of the Western Mandingoes, is about two hundred miles from Monrovia. Of this large town, Mr. Benjamin Anderson, who visited it, writes:

Musardu is elevated two thousand feet above the level of the sea. The atmosphere is very dry and had a very favorable effect upon my watches, which were declared at Monrovia to be out of order; but as soon as I reached Musardu, every one of them began to tick away in a clear and ringing manner.

Musardu is an exceedingly healthy place; there was not one prostrate, sickly person in the town.

There is to us a most manifest call of Providence to go to these and similar inviting and needy fields, and if any of our readers have been moved to go as Missionaries to Africa, but have been deterred from offering themselves for the work through fearing that they will not be able to stand the climate of the coast, let them offer themselves with the understanding that they are to be located in one of the salubrious towns we have here or previously named. Surely the populous and interesting tribes on these easily reached plateaus should no longer be left without the Gospel. We ought to have a strong Mission among them, and we should have, if the Church would only awake to a sense of her duty and of her high privilege. May the SPIRIT of God influence the hearts of His people to do their utmost to extend the blessings of the Gospel to needy, benighted, and, in the past, ill-treated Africa.

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from October 1st to November 1st, 1872:

ALABAMA.			DELAWARE.		
<i>Mobile</i> —Trinity.....	\$10 00	10 00	<i>New Castle</i> —Immanuel.....	\$42 86	42 86
ALBANY.			GEORGIA.		
<i>Cherry Valley</i> —Grace.....	11 66		<i>Savannah</i> —St. John's.....	10 45	10 45
<i>Delhi</i> —St. John's.....	21 87	33 53	ILLINOIS.		
ARKANSAS.			<i>Chicago</i> —St. James'.....	20 00	
<i>Fort Smith</i> —St. John's.....	7 00	7 00	<i>Jacksonville</i> —Trinity, through Woman's Association.....	2 75	
CENTRAL NEW YORK.			Trinity, for Miss Fay's school.....	2 75	25 50
<i>Cleveland</i> —St. James'.....	4 00	4 00	IOWA.		
CENTRAL PENNSYLVANIA.			<i>Fort Dodge</i> —St. Mark's.....	2 00	2 00
<i>Bloomsburg</i> —St. Paul's, special for Miss Scott.....	5 00		LONG ISLAND.		
<i>Easton</i> —Trinity.....	13 30		<i>Islip</i> —St. Mark's.....	8 43	
<i>Lancaster</i> —St. James', five-cent coll.	9 00	27 30	<i>Brooklyn</i> —St. Peter's, for sup. of Miss Brittain, India.....	207 50	215 93
CONNECTICUT.			MAINE.		
<i>Round Hill</i> —Calvary.....	4 98		<i>Ashland</i> —Emmanuel Mission.....	1 00	1 00
<i>Windsor</i> —Grace.....	25 00		MARYLAND.		
<i>Woodbury</i> —St. Paul's Woman's Assoc., for Miss Fay's school.....	1 00	30 98	<i>Frederick</i> —All Saints', five-cent coll.	51 20	

The Secretary and General Agent has received, and forwarded to destination, the following Packages, Bundles, Boxes, etc., since last acknowledgment in THE SPIRIT OF MISSIONS.

DIOCESE.	TOWN.	FROM.	FOR.	DESCRIPTION.
Connecticut..	Waterbury....	St. John's Church....	Miss Fay, Shanghai, China	1 Box manufactured goods, assorted.
	Hartford.....	Trinity Sewing Society	Rev. N. F. Doldron, Monrovia, La.	1 Box Clothing, etc.
		"A few Friends,"	do. do.	1 Box Dry Goods, etc.
	Central N. Y..	W. G. Chattam, Esq....	Miss Fay (at her disposal).	2 Church Bells.
	Central Penn..	Sunbury.....	Miss Scott, Africa.....	2 Boxes.
		Danville.....	do. do.	1 Box.
	Delaware.....	Wilmington....	do. do.	1 Package Clothing.
	Long Island..	Brooklyn.....	Mrs. Schereschewsky, Pekin.	1 Package.
		do.	St. Mark's S. S.	1 Package Papers.
		do.	Rev. J. G. Auer, Cape Palmas.....	1 Package.
Massachusetts		Our Saviour S. S. Ed- die Webster.....	Toto-korie Station.....	1 Desk Bible.
		do.	Friends, thro' Mrs. J. A. Paddock.....	Rev. J. G. Auer.....
		do.	Grace Ch. Almoners' Society.....	Rev. Yung Kiung Ngan... 1 Box.
		do.	do.	Africa and Haiti..... 2 Surplices and Stoles.
	Boston.....	Mrs. and the Misses Perkins.....	Miss Scott, Africa.....	1 Box.
	Salem.....	Ladies' Foreign Mis- sionary Society, St. Peter's Church....	Rev. J. G. Auer, Africa...	1 Bundle.
		"J. S. M.".....	Rev. S. W. Seton, Africa..	1 Box Clothing, etc.
	Michigan.....	Alpena.....	Miss Scott, do.	1 Box Preserves.
		Jackson.....	do. do.	1 Box Pictures.
	New York....	New York.....	N. Y. Bible and C. P. Book Society.....	Hoffman Institute, do. .. 2 Bds (84) Prayer Books.
New York....		do.	do.	Toto-korie Station, do. .. 1 " (36) "
		do.	Rev. A. F. Russell, do. ..	1 " (24) "
		do.	Rev. R. H. Gibson, do. ..	1 " (25) "
		do.	Rev. A. Crummell, do. ..	2 large Prayer Books.
		A Child, through Pott, Young & Co.....	The Heathen.....	1 Bundle Bibles.
		Evan. Knowledge Soc.	Toto-korie Station, Africa.	1 " (36) Catechisms.
		do. do.	Rev. A. F. Russell, do. ..	1 " (12) Prayer Books.
		do. do.	do. do. do.	45 Mission Services.
		do. do.	do. do. do.	10 Burgess on Cate- chism.
		do. do.	do. do. do.	50 " Strangers in the Church."
		do. do.	do. do. do.	10 " Questions on the Gospels."
		do. do.	Rev. A. Crummell, do. ..	12 Bundles Papers, etc.
		do. do.	Africa.....	20 " " "
		do. do.	Missionaries.....	10 Oxenden's "Our Ch. and her Services."
		Am. Tract Society....	Rev. J. K. Wilcox.....	1 Bundle.
		Am. Bible Society....	Toto-korie Station, Africa.	36 New Testaments.
		do. do.	Rev. A. F. Russell, do. ..	50 Bibles.
		do. do.	Hoffman Institute, do. ..	24 Reference Bibles.
		do. do.	do. Station, do.	36 " "
		do. do.	Orphan Asylum, do. ..	12 Bibles.
		do. do.	Rev. S. D. Ferguson, do. ..	24 " "
		do. do.	Rev. J. T. Holly, Haiti...	1 Bundle French Bibles.
		Miss Ketcham.....	Africa.....	1 Bundle.
		"W. H. H.".....	Rev. J. G. Auer, Africa...	3 Books.
		Mrs. Lamson.....	Miss Scott, do.	1 Bundle.
		Miss Denroche.....	Africa.....	6 " Papers, etc., etc.
		Rev. Dr. Haight.....	Rev. A. Crummell, Africa.	1 Pkg Theological Books.
		Thro' "Carter's".....	Miss Scott, do.	1 Bundle Books.
		Miss Mansfield.....	Africa.....	2 " Papers.
		Thro' Rev. Dr. Prime.	The Missionaries of Africa, China, and Haiti.....	One New York Observer Year Book for each.
		Rev. Dr. Schaff and others.....	Miss Scott, Africa	One set Lange's Com- mentary.
		J. G. Lightbody.....	Cavalla Press, Africa.....	Two Kegs Printing Ink.
		Bunces' Son & Co....	do. do. do.	3 Boxes Type.
		Ch. of Holy Comforter.	Rev. R. H. Gibson.....	1 Surplice and Stole.
	Poughkeepsie.	Miss M. L. Douw, and others.....	Hankow Station, China...	1 Stone Font.

The Secretary and General Agent has received, and forwarded to destination, the following Packages, Bundles, Boxes, etc., since last acknowledgment in THE SPIRIT OF MISSIONS—Continued.

DIOCESE.	TOWN.	FROM.	FOR.	DESCRIPTION.
New York	Rossville	Mrs. H. H. Bean	Rev. S. D. Ferguson	1 Box.
New Jersey	Elizabeth	St. John's S. S.	Bassa Station	1 "
	Perth Amboy	Thro' Rev. A. R. Walker	Rev. W. J. Boone	2 Silver Spoons, in case.
Ohio	Glendale	Rev. C. H. Young	Rev. Yung Kiung Ngan	1 Communion Set.
Pennsylvania	Philadelphia	Ch. of the Mediator	Orphan Asylum, Africa	1 Box.
		Miss Scott, do.	do.	1 Trunk.
		Christ Ch., German-town	do.	1 Bundle.
		St. David's, Manayunk	do.	1 "
		St. Luke's Church	Africa	1 Box Clothing, etc., etc.
		Christ, Germantown, (Mrs. C.)	Rev. J. G. Auer, Africa	1 Parcel Clothing.
		do. do.	do. do.	1 Watch.
		do. do.	Mrs. Ware, do.	1 Bundle.
		Thro' L. R. Ashhurst, Esq.	Rev. J. G. Auer, do.	1 Case Dry Goods.
			Rev. A. Crummell, do.	1 Box.
			Miss Scott, do.	Bed Ticks.
		D. Jayne & Son	Rev. J. G. Auer, do.	1 Case Medicines.
		Ladies' Miss'y Soc. Ch. Holy Trinity	Cavalla Missionaries, Africa	1 Case Clothing and Materials.
		Ch. Holy Trinity	Miss Scott	1 Box.
			do.	1 Roll Matting.
			do.	1 Bale.
			Miss Botts	1 Roll Matting.
		R. Graffen, Esq.	Rev. Alex. Crummell	1 Box and 1 Bundle.
		Mrs. S. F. Henning	Rev. E. Neufville	1 Box.
		St. Andrew's Church	Miss Scott	1 Case Dry Goods.
		St. Philip's	do.	1 Case Dry Goods and Clothing.
			do.	1 Bundle Books.
			do.	1 Case Maps and Books.
		Ascension Church	Miss Scott, Africa	2 Tin Trunks Clothing.
		Ep. White Prayer-Book Society	Rev. S. D. Ferguson, Africa	48 Prayer Books.
			Hospital at Shanghai	1 Box containing Galvanic Battery and Conversation Tubes.
		D. Jayne & Son	do. do.	3 Boxes Medicines.
		Ep. White P. B. Soc.	Mission Chapel, Shanghai	200 Prayer Books.
		F. Brown & Son	Hospital at do.	2 Boxes Ess. Ginger.
			Rev. E. H. Thomson, do.	3 Boxes, 3 Bundles.
			Rev. W. J. Boone, do.	1 Package Books.
		Mrs. O. H. P. Conover	Rev. E. H. Thomson, do.	1 Box.
		Thro' Leighton Pub. Co.	Rev. J. E. Benedict, Haiti	1 Box.
Pittsburgh	Erie		Miss Scott, Africa	1 Carboy Kerosene.
	Pittsburgh	Thro' James Caldwell, Esq.	Miss Scott, Africa	1 Box.
Rhode Island	Westerly	Rev. J. P. Hubbard	Rev. J. G. Auer, Africa	1 Box.
So. Carolina	Charleston	Mrs. C. A. De Saussure	Rev. W. J. Boone, China	1 Box.
	Columbia	Mr. Gregg	Miss Gregg, Africa	1 Box Clothing.
Western N. Y.	Belmont	Mr. & Mrs. Deuroche	Africa	1 Box Books, etc.
	do.	do. do.	Hoffman Institute, Africa	1 " "
	Geneva	Trinity	Rev. J. G. Auer, do.	1 Box.
Miscellaneous		Mrs. Bp. Quintard and Mrs. Bp. Kerfoot	Bishop Williams	1 Cabinet Organ.
			Miss Scott, Africa	1 Bundle Books.
	Source Unknown		Rev. J. G. Auer, Africa	1 Box.
			Rev. S. W. Seton, do.	1 Box.
			Rev. E. H. Thomson, China	1 Box.
			do. do. do.	1 Cabinet Organ.

The Secretary regrets that he is not in possession of information which would make the foregoing list more perfect. He respectfully asks attention to the following important standing notice on last page of the Foreign Department of THE SPIRIT OF MISSIONS:

BOXES AND PARCELS FOR FOREIGN MISSIONS.—Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. William H. Hare, Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

The information here sought is not only desirable in order that due credit may be given to the kind, but it is necessary, as the Secretary is required, to certify in regard to contents and value of at the Custom House.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

DECEMBER, 1872.

*** The Office of the Commission of Home Missions for Colored People is No. 30 Bible House, Fourth Avenue, New York. Communications should be directed to Rev. WELLINGTON E. WEBB, Office Secretary, at the above address. Contributions to be sent to Hon. EDWARD HAIGHT, at Banking House, No. 9 Wall St., or to Rev. Mr. WEBB.*

THE LATE ANNUAL MEETING OF THE BOARD OF MISSIONS.

THE late Meeting of the Board of Missions, held in this city, October 27th to 31st, was a very memorable one. The attendance of the members was larger than on any previous occasion, save during the Sessions of the General Convention, if indeed that can be said. The congregations at the public Services were exceedingly numerous, filling the churches to overflowing. The proper business of the Board was thoroughly attended to throughout five sessions, occupying on an average, between eight and nine hours each. The interest of the members was manifested by the fulness and ability with which the questions that arose were discussed. Then there was the unusual attendance of large numbers of Churchmen at the Business Meetings;—the spirit of harmony and peace which seemed to animate every heart; the presence and stirring words of Missionaries from the field—Hoyt, of China, and Gibson, of Liberia—and the profound impression made by them upon all who were privileged to hear them; the unexpected appearance of a large band of native Indians, presented by the Missionary Bishop Pierce, with their tale of wrong and suffering, and their entreaty for the light, and comfort, and blessing which they see to be the white man's portion. All these particulars—and the catalogue is far from being exhausted—went to make this meeting one of very deep interest, significance and importance; one whose power and influence, by God's blessing, cannot but be very deep and widespread throughout our communion.

The work of our Commission received a fair share of the attention of the Board. The report of the Sub-Committee on our Annual Report, consisting

of Bishops Armitage and Bissell, Drs. Leeds and Wingfield, and Messrs. Tazewell Taylor, of Virginia, and Henry Meigs, of New Jersey, was full and clear, and embodied much valuable thought in relation to the whole subject. It sustained the Commission fully, and most heartily commended it and its work anew to the confidence and liberality of the members of the Church. In a somewhat abridged form we present it below to our readers, and ask for it their patient and attentive consideration.

REPORT OF SUB-COMMITTEE ON THE REPORT OF THE COMMISSION OF HOME MISSIONS TO COLORED PEOPLE.

THE Committee to whom was referred the report of the "Commission of Home Missions to Colored People," respectfully report:

That, while it is a subject of just congratulation to the officers, members, missionaries, and teachers of the Commission—to whose devotion, economy, and self-denial it is due—that, for the first time but one in its history, it is out of debt, and has a balance in the treasury, they cannot congratulate the Board that the past year's operations in this important department of its work have approached the Church's opportunities and responsibilities. Five millions of souls, suddenly commended to the Church's care by Providential circumstances, in a peculiar condition of ignorance, helplessness, and exposure to evil, would have stirred our hearts if we had heard of their existence in some far-off land. But in this case, the instincts of self-preservation should stimulate our Christian charity, for this people have become our fellow-citizens, and must play their part with us in shaping the destinies of our common country. It would seem to be impossible to state a clearer case, to make a stronger appeal to our people, whether as Americans, as Christians, or as Churchmen, than those which this Commission, under the orders of the Board, has been laboring to keep before them. And yet, not only the small amount received, \$15,830.45—or, if we add the almost equal sum (\$15,809.84) given to the work, but not through the treasury of the Commission, the total of \$31,640.29—not only that small total, but the small number of parishes contributing, only 370, and the fact that even many members of the Board are not represented by their parishes on that list, show that the object of the Commission, even in the awakened Missionary life in which we are all rejoicing, has failed to win the general concern and co-operation of the Church. A year ago, the Committee of the Board were bidden to consider the question of disbanding the Commission, and having reported decidedly against that step, the Board accepted their decision, and the Commission began their seventh year with yet new promises and pledges of co-operation, *which simply have not been kept.*

Now, while the Committee do not feel bound to argue the matter at length, they make it their duty to urge upon the Board the importance of removing from the mind of the Church the prejudices and misunderstandings which have embarrassed this work. It is no Bureau of Relief, no Board of Education, whose claims we urge—but the call of the Church of God in the MASTER'S name. Or, stated from the other side, it is the appeal of men, women, and children, thousands and millions of them, with needs like our own, and under peculiar danger, and *stress* of need, that we should give them the Bread of Life. We leave it undone at our own peril.

The Commission distinctly recognizes what this Committee would so earnestly impress upon the Board, that their educational work is pursued, and to be pursued, as a mode of Missionary work, a preparation for presently doing the latter more thoroughly. In our scarcity of laborers in the harvest, it is not easy to obtain Missionaries to the Freedmen, although the Committee believe that for some time to come white clergymen are likely to be most useful, but the Commission is finding them among themselves and training them. What better or truer Missionary effort could it make? What better appropriation of money, by an individual or a congregation, is there, than to take the support of one or more of those candidates, until they are sent forth ambassadors of CHRIST to their own people? And if every one so sent will labor in the spirit and with the efficiency of the few of the African race already working under the Commission, there will be a rich return from every such investment of faith. The Commission now enjoys the hearty endorsement and approval of most of the brethren through the South. Some of our bishops value it as an important ally, and some are now asking its aid in special undertakings of the greatest promise to the cause.

The Committee beg the Board to notice that the freedom from debt, which is the novelty of the present report, is due to the admirable economy and devotion of the officers and agents of the Commission. They call attention to the items—\$137.50 for rent; \$250 for postage, stationery, etc.; \$1,500 for the only salary in the Commission proper, that of the laborious Office Secretary. They can by no means recommend the Board to avail themselves of the chance offered of returning to the employment of a Secretary and General Agent, so long as the efficient services of the present Chairman and Secretary, and of the Honorary Secretaries, can be retained with so great saving to the treasury.

Before summing up their suggestions in resolutions for the Board's consideration, the Committee beg again to insist that the work of this Commission is Missionary work, and therefore entitled to share in the Church's new Missionary life. And we must do whatever we undertake for the Freedmen in the true Missionary spirit, with something of the SAVIOUR's love for the souls for which He died, with the gratitude of those who know themselves redeemed, and would bring others to the same REDEEMER for His eternal glory.

The Committee offer the following resolutions:

Resolved, That the work of the "Commission of Home Missions for Colored People," being Missionary work to a people in sore need of it, and specially commended to our care by Providential circumstances, being now freed from the natural difficulties which attended its commencement, deserves and demands the prayers, and gifts, and interests of our whole Church.

Resolved, That the Clergy, and especially the members of this Board, be entreated to bring the claims and needs of the Commission before their congregations, and to take at least one collection in the year for this department of Missionary work.

Resolved, That the provision for candidates for Holy Orders, and Scholarships, which may be created in the various schools of the Commission, be commended to our people as worthy of their special gifts.

Resolved, That the thanks of the Board are due, and hereby given, to the Chairman and Members of the Commission, the Honorary Secretaries, the Office Secretary, and to the teachers and other helpers under their direction,

for the efficiency, devotion, and economy of their administration and service during the past year.

Resolved, That the Commission be instructed, in pursuance of their own pronounced policy, to make their work more and more a Missionary work—preaching the Gospel and breaking the Bread of Life to the Freedmen of our country—and to hold their educational work as always subservient and introductory to that.

WILLIAM E. ARMITAGE,
W. H. A. BISSELL,
GEO. LEEDS,
J. H. D. WINGFIELD,
TAZEWELL TAYLOR,
HENRY MEIGS.

New York, Oct. 29, 1872.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from October 1st, 1872, to November 1st, 1872:

MASSACHUSETTS.

<i>Dedham</i> —St. Paul's Ch.....	\$44 52	
<i>Charlestown</i> —St. John's, A Family Missionary Box.....	23 85	
<i>Brookline</i> —St. Paul's Ch.....	34 12	
<i>Dorchester</i> —St. Mary's Ch.....	41 34	
<i>Great Barrington</i> —St. James' Ch..	14 74	158 57

CONNECTICUT.

<i>Bethlehem</i> —Christ Ch.....	1 10	
<i>Woodbury</i> —St. Paul's Ch., through Woman's Association...	1 00	2 00

NEW YORK.

<i>West Chester</i> —St. Peter's Ch.....	5 00	
<i>New York</i> —From Foreign Com- mittee.....	191 97	
<i>Garison</i> —St. Philip's Ch.....	29 63	226 60

ALBANY.

<i>Catskill</i> —St. Luke's Ch.....	23 85	
<i>Albany</i> —St. Peter's Ch.....	46 75	70 60

CENTRAL, NEW YORK.

<i>Constableville</i> —St. Paul's Ch.....	4 50	
<i>New Berlin</i> —H. O. M.....	25 00	29 50

LONG ISLAND.

<i>Brooklyn</i> —S. C. M.....	5 00	
St. Peter's Ch.....	29 57	
<i>Little Neck</i> —Zion Ch.....	127 80	
Sunday-school.....	2 29	164 66

NEW JERSEY.

<i>Spotswood</i> —St. Peter's Ch.....	5 00	
<i>Swedestboro'</i> —Trinity Ch.....	18 50	
<i>Belleville</i> —Christ Ch.....	5 00	28 50

PENNSYLVANIA.

<i>Lower Merion</i> —Ch. of the Re- deemer.....	50 00	
<i>Philadelphia</i> —St. Mark's Ch.....	37 50	87 50

CENTRAL PENNSYLVANIA.

<i>Columbia</i> —St. Paul's Ch.....	\$13 44	13 44
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PITTSBURGH.

<i>Pittsburgh</i> —Trinity Ch.....	175 00	
St. Luke's Ch.....	7 00	
<i>Franklin</i> —Members of Woman's Association.....	10 00	192 00

OHIO.

<i>Painesville</i> —St. James' Ch.....	24 29	
<i>Cleveland</i> —St. Mark's Ch.....	5 62	
All Saints'.....	2 64	32 55

MICHIGAN.

<i>Jackson</i> —St. Paul's Ch.....	22 00	
<i>Detroit</i> —St. Paul's Ch.....	50 00	
<i>Marshall</i> —Trinity Ch.....	5 36	
<i>Grand Rapids</i> —St. Mark's Ch., from Woman's Assoc....	4 57	
<i>Coldwater</i> —St. Mark's Ch.....	2 50	84 43

NEVADA.

<i>Hamilton</i> —St. Luke's Ch.....	1 00	1 00
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MISCELLANEOUS.

<i>Baltimore</i> —Rev. F. James, to work of Rev. G. B. Cooke.....	5 00	
<i>New York</i> —T. Perkins, Esq., to work of Rev. G. B. Cooke	20 00	
J. C. McAndrew's, to work of Rev. G. B. Cooke.....	10 00	
Woodward, Baldwin & Co., to work of Rev. G. B. Cooke.....	20 00	
<i>Woodbridge, N. J.</i> —G. C. Hance, Esq., to work of Rev. G. B. Cooke.....	10 00	
<i>Hudson City</i> —A Friend, to work of Rev. G. B. Cooke.....	2 00	67 00

\$1,158 35

SUPPLIES—One package from Miss A., for Petersburg, Virginia.

SPIRIT OF MISSIONS.

WOMAN'S WORK.

THE LADIES' DOMESTIC MISSIONARY RELIEF ASSOCIATION.

It gives us much pleasure to devote the most of our department this month to the Annual Report of this large and important organization. The Report speaks too forcibly for itself to need additional words of editorial comment. We will only say that we should rejoice to see the number of Branches connected with this Association doubled, and the amount of work accomplished in it quadrupled, by the time another November comes round, and another Annual Report is presented.

FOURTH ANNUAL REPORT OF THE LADIES' DOMESTIC MISSIONARY RELIEF ASSOCIATION.

WE respectfully present the Fourth Annual Report of this Association, organized November 3d, 1868, at Grace Church, New York, by the Rev. A. T. Twing, D.D.

The work of the past year has been carried on by the original Board of Officers, who were re-elected, with the exception of the Corresponding Secretary, whose ill health obliged her to resign, and whose office has been most ably filled by the election of the present incumbent.

BOARD OF OFFICERS.

Mrs. HORATIO POTTER, *President.*

Mrs. JOHN WARREN, *Vice-President.*

Miss M. E. HAMILTON, *Recording Secretary.*

Miss SARAH I. KEARNY, *Corresponding Secretary.*

Rev. A. T. TWING, D.D., *Treasurer.*

The object of this Association is to relieve the necessities of our Domestic Missionaries and their families, throughout the United States, not only in the matter of clothing, but in any way and with anything that will contribute to their comfort, enlighten their minds, improve their churches, or aid them in Missionary work.

The very small stipend of these Ministers of the Gospel, seldom exceeding \$750, and very often not more than \$200, reduces them to pinching straits for the common necessities of life, and leaves them bare of every

comfort, and discouraged and disheartened for their duty. To alleviate in some measure, then, the helpless condition of these self-denying men, is the design of this Association, and we state with satisfaction that the following Parishes, Societies, and individuals have reported as co-operators with us, and have contributed as follows :

Branches.	Orders filled.	Value.	Branches.	Orders filled.	Value.
Grace, New York.....	17	\$3,153 25	Christ, Ridgewood, New		
Trinity Chapel, New York...	6	881 93	Jersey.....	part of 1	
St. Paul's, New York.....	7	792 84	Trinity, Norwich, Conn.....	1	260 00
Transfiguration, New York...	7	738 50	St. Thomas', Hanover, N. H.		
St. Thomas', New York.....	4	590 90	part of 1		
St. Chrysostom, New York...	1	175 00	St. Stephen's, Providence,		
Calvary, New York.....	1		R. I.....	part of 1	
Heavenly Rest, New York....	1		Ascension, West New Brigh-		
St. Luke's, New York.....	1		ton, S. I.....	1	
St. Stephen's, Philadelphia...	6	1,221 53	Holy Trinity, Westchester,		
Ascension, Philadelphia.....	1		Penn.....	1	350 00
St. Timothy's, Roxborough,			St. Anne's, Annapolis, Md...	1	70 00
Philadelphia.....	1	234 26	St. Paul's Chapel, Flushing,		
Cambridge Branch, Mass.....	3	258 00	L. I.....	part of 1	
St. George's, Flushing, L. I.	4	250 00	Christ, Fitchburg, Mass.....	1	70 00
Trinity, Newport, R. I.....	4	787 00	St. Paul's, Norwalk, Conn.		
St. Mary's Guild, Dorchester,			part of 1		
Mass.....	1	75 00	St. Matthew's, South Boston,		
Christ Church, Rochester,			Mass.....	2	139 13
New York.....	1		Trinity, New Rochelle, N. Y.	2	275 00
St. Peter's, Brooklyn, L. I.	1		Young Girls of Washington		
St. Peter's, Niagara Falls,			Heights, N. Y.....	1	250 00
New York.....	2	165 25	Mrs. P. J. Sands, New York...	1	150 00
St. Peter's, Morristown, N. J.	1	200 00	Misses Hadden, New York...	1	
Church of the Redeemer,			Mrs. Mumford, New York...	1	65 00
New Jersey.....	part of 1		Special Committee completed		
Calvary, Germantown, Penn.	1		7.....	filled 8	1,115 53
St. John's, Troy, New York,			Advent Church, New York...	16 val. of 10	505 00
part of 2			Mrs. H. S. Fearing, N. Y.....	1	
St. Michael's, Bristol, R. I...	3 val. of 2	197 00	Mrs. Topping, New York....	1	362 15
St. Thomas', Taunton, Mass.	1				
St. Paul's, Erie, Penn.....	1	100 00			
St. Mary's, Burlington, N. J.	2	121 07			

ESTIMATED VALUE.

99 boxes, value given.....\$13,552 39 about \$137 each.
 26 boxes, value estimated at same.....3,562 00

\$17,114 39

NOTE.—To the Express Companies who have reduced the rate one-half upon our boxes, we beg to make our grateful acknowledgment, and to report to them the safe delivery in all cases.

Donations of money, clothing, books, etc., were received from the following named sources, and used by the Special Committee to complete half-finished orders. As this Committee depends entirely upon the General Fund and voluntary contributions, we here recommend it as the channel for great or small donations to this Missionary work.

Mr. J. D. Wolfe, New York (deceased).
 Mr. Cyrus Curtiss, New York.
 Miss Rebecca Jones, New York.
 Mrs. H. S. Fearing, New York.
 Rev. A. T. Twing, D.D., New York.
 Mrs. Lawrence Moore, New York.
 Mrs. J. Sturgis Pearse, Mass.
 Mrs. L. L. White, Flushing, Long Island.
 Young Missionaries of Plainfield, N. J.
 Mrs. H. H. Wellman, New Rochelle, N. Y.
 Mrs. Chas. Castor, New York.
 Mrs. Miller, Amherst, Mass.
 Miss Fannie H. Butler, New Haven, Conn.

Mrs. Mason, Brooklyn, L. I.
 Mrs. Robert Lay, Bristol, R. I.
 Mrs. S. A. Tams, New York.
 Misses Hadden, New York.
 Misses Harney, New York.
 Mrs. Lescure, West Philadelphia, Penn.
 Mrs. Hallet, Brooklyn, L. I.
 Family of Rev. Dr. Goodwin (deceased), Conn.
 Grace Church, New York.
 Trinity Chapel, New York.
 Trinity Church, Newport, R. I.
 Children of the Church of the Nativity, New York.
 Bible and Prayer Book Society.

Other donations we are unable to acknowledge, as no clue was afforded to the donors' names. It is the desire of the Association that these accounts should be more carefully kept in future.

Thus it will be seen that forty-seven Branches or Societies have sent one hundred and twenty-five boxes of clothing, etc., to the Domestic Field, an increase of forty-four over last year.

In connection with this increase, we would make mention of the large advantage which we have received from the organization of "Woman's Work," in connection with the Board of Missions, effected last January. The Secretary, Miss Mary A. Emery, has been brought into direct communication with several hundred parochial secretaries, and, when applied to by them for Domestic work, has replied by referring them to the Corresponding Secretary of this Association, and recommending them to join us. We expect this increase will be more marked, as the organization of "Woman's Work" becomes better known and appreciated.

While the Association has, as heretofore, sent a large amount of clothing for the Missionaries and their families, surplices and bands in some cases, blankets, house-linen, shoes, groceries, etc., it has, at the suggestion of the Right Rev. Bishop of Wisconsin and others, endeavored to enlarge the sphere of its work, and has sent a great number of books. To enumerate—Bibles, Prayer Books and Hymnals, "the best Mission tracts for circulation;" books to establish Sunday-schools, tracts and papers, and standard theological works for the Missionaries' own book-shelves.

Upon special appeal it has also sent some Communion Services, with "the fair white linen cloth," and alms-basins, which, in one instance at the Southwest, we hear, were used "in the first celebration of the Holy Sacrament, a great event here, and a comfort and encouragement to the devout communicants."

Many warm letters of acknowledgment have testified to the grateful acceptance and value of these boxes; some of which we append to this Report, and commend to the attention of all, as possessing great interest.

We have reason to congratulate ourselves upon the amount of solid and effective work which we have been able to do, not altogether to be measured by estimated values; for the cordial and friendly spirit that has characterized our unity as an Association; for the unbroken good feeling that continues to animate us as a band of fellow-workers; and particularly, that our position in the minds of the Missionaries is an established one. They look upon us as a source of *real relief*; and rely upon us—those who have had the benefit of our work,—as upon tried and true friends.

To Him Who has so abundantly blessed us, belongs supremely our devout and humble thanksgiving that He has put it into the hearts of the aged and infirm, of the sick and the little children, of the weak as well as the strong and the rich, to give their means, their labor, and their prayers to this holy work of love. May He still be with us in the coming year with His gracious favor, and move more hearts to zeal in this cause.

The Association looks to its Branches for co-operation and support in the future, and would incite them to new exertion and new effort of self-denial. We have done well in the past year; we must not do less in the year to come, and we should strive to do more. But to the old Branches who have tried the work and know its sweetness, an appeal is scarcely necessary. Their interest is assured, and will not be likely to fall off now; but our field of work is wide, and, in order to meet all demands upon us, we must have more laborers to help us. We ought to double the number of Branches in the coming year. Will not the old Branches use their interest among their friends in other parishes, informing them of the scope and plan of work of the Association, and of our desire for their co-operation?

We would also beg respectfully and earnestly the appeal of Pastors to their Parishes, both in the city and in the country. We speak advisedly when we say that this Work of Relief is one of the most efficient methods of interesting and uniting a Parish in Church Work and Church Services.

Respectfully submitted,

M. E. HAMILTON,

Recording Secretary

L. D. M. R. A.

November 6th, 1872.

LETTERS OF ACKNOWLEDGMENT APPENDED.

Marietta, Georgia :

"Your very kind and Christian-like letter, containing the list of articles sent by express, was received in advance of the boxes by a day and a half. We found everything just as you described them, and in good order. It would have done you and your Society good to have seen us all around the boxes, with bright and joyous faces, as the things were taken out ; and all enjoyed it so much—every one seeming to be more than satisfied with their own and each other's presents. But mine was the richest gift of all ; everything was so superb and so worthy of the Society, for the burdened, destitute, and worn-out Missionary.

"It is an oasis in the pilgrimage of the toiling Missionary to know he has loving hearts to care and pray for him, and who connect their alms with their prayers. Many thanks to you for the \$50, sent by Mr. ——. Nothing could have been more opportune. . . ."

Sewanee, Tenn, Jan. 15, 1872.

"Your very kind letter of inquiry has just been received ; I am happy to be able to state that the box of articles forwarded by Miss ——— has been received, and as to its contents I know not how adequately to express our surprise and sense of gratitude upon inspecting them. They were all of such good material and workmanship, so numerous, and withal so adapted in style and size, that it is quite a matter of surprise to us all. O, we cannot tell you of our gratitude and of the rejoicing our spirits realize over such an expression of the love, begotten of God, which is thus working out such rich results in the great economy of CHRIST's kingdom. The years pass, and, slowly as the Church may appear to progress, it yet does advance ; and when the end shall appear, the results and causes be made known, how much of the glorious total of human fruition will be traced to the quiet, retired love-labor of the hopeful and untiring daughters of Eve.

"In that great day may the rewards of the ever faithful be yours ; and now, may the consciousness of having held up the arms of the weary, and rejoiced the hearts of tired ones, bring to your spirits the balm of that peace which passeth all understanding, is the prayer of our hearts."

Water Valley, Miss. :

"Respected Madam: Your very kind and generous present came to hand by express in due time. Please accept my heartfelt thanks, and that of my Sunday-school and the whole parish, for your generosity to us. The young ladies of the school requested me to thank you a thousand times, and the little ones went into ecstasies. These are the first library books the school has been able to get, and they are the proudest of them, from the largest to the smallest."

Paola, Kansas :

"The undersigned, with his family, desires to return thanks for the very valuable contributions for our relief and in aid of the Church Missionary work here. All the gifts were suitable and highly appreciated, and gave much encouragement and happiness to the Missionary, his family, and the Church. The Communion set was used in the celebration of the Holy Eucharist in the church on last Sunday, 11th inst., to our great comfort and edifying.

"The clerical suit will be very sacred, as I realize in wearing it in the duties of the Minister that, not only in the chancel, but in the Sunday-school and other occasions where the Church is to be represented by her Missionary, he is in appropriate livery for his honored service."

Baraboo, Wisconsin :

"My dear Friend : The box came on Saturday, while I was absent at a Missionary station. The express charges were forepaid, and the box iron-bound. This last was a good precaution, for otherwise the box had gone to pieces long before reaching this point. Altogether, we were never before so deeply astonished—1st, that you should know anything of us ; and, 2dly, that you should make such a capital fit. You must have had a communication in some way, to us most mysterious !

"In return for your beautiful and varied Christmas gift, what can we give you ? Thanks ? Thanks are cheap, 'a depreciated currency.' Well, it is the only currency we have. But whose image and superscription hath this currency ? The LORD'S. Then the currency is good. Present it to Him. He will honor it. He will give you for it the best of gold, minted in Heaven, and paid to you by ministering Angels."

Lake City, Florida :

"The long-looked-for box arrived to-day. How shall I describe adequately the light it brought with its opening ? . . . I want to know who superintended the box ; added what we had not courage to ask, so imitating Him Who giveth more than either we desire or deserve. I want to speak to those hearts, warmed by the love of God, that have loved us (all unknown, except through our Common Head). May I be right in reading in that box some Lenten discipline, some fault overcome, some thank-offering to God for mercies rendered and prayers granted ? There is a sacredness about it, as of that which has been offered to God. . . . We thank you, and we love you too, for we know that you love us, and doubt not that often in your comfortable homes you think of the Missionaries on the outskirts of civilization."

Seattle, Puget Sound, W. T. :

"Dear Madam : The box of clothing, of which you sent us kindly notice several weeks since, has now arrived. We are exceedingly gratified at the appropriateness of its contents—with none more so than its clerical suit for my husband. It fits admirably, and warms not only our hearts, as he goes forth in it to his weekly visiting, but those of the small devoted band of Church people who are struggling to make religion an appreciable thing in this far Northwest, this watch-tower on the frontier of God's kingdom. Wearied, and ready to faint sometimes at the complicated obstacles that darken our path, any token of remembrance, any co-operation or sympathy from those of the same Faith and Baptism, gives us heart and courage again, and we all rise as from the refreshment of sleep, and gird on our armor for the great battle of life, in the renewed consciousness that, though we see but one company of the Soldiers of the Cross, the KING'S ARMY numbers a myriad

cohorts, all fighting with us, all in disciplined ranks, on the same field, under the same orders ; all steadily marching abreast toward the same Great Day of Victory."

LETTER FROM MISS SWETLAND.

NEW BERNE, N. C., Oct. 24, 1872.

MY DEAR MISS EMERY : I fear you will be entirely disappointed in my Monthly Reports, which seldom contain much save statistics, unless there are business items for the Committee. I have never written more than two or three letters in the course of a twelvemonth, from which anything could possibly be extracted for publication. Our work has now been so long established that there are no novel incidents to record, the details being merely those of an ordinary school-room.

Unlike Missionaries among the Indians, we have never dealt with absolute heathen. The colored people had a civilized mode of life, ofttimes in a very low stage, yet it was civilization. They had also the Christian religion, in a crude state certainly, but it was Christianity. Under present circumstances, we labor to make the children familiar with their Bibles, to instruct them in the Catechism, and the usages of the Church as set forth in the Prayer Book, and also to teach the usual branches of a common school education. We organize and sustain Sunday-schools, and, so far as in us lies, endeavor to lead adults to the Services of the Church ; but there rarely occurs any particular incident that would fix the attention of your readers. I thank you very kindly for your interest, and, to the best of my ability, I will comply with your request. I cannot send monthly letters of details ; that would be merely how such a child read, or how such an one recited in geography, etc. ; but whenever I can get up a letter at all worth sending, be assured, dear Miss Emery, you shall have it. I am too tired at the close of school to write *compositions* ; if I had incidents to relate, it would be different, so I trust you will pardon me if I fail to meet your expectations.

After the bountiful manner in which my wants were supplied when I was in New York, I think I must cease, for a year at least, from even the semblance of begging, or the Church will think my desires are insatiable. Besides the one hundred dollars of which you know, Miss B. collected fifty dollars for my use from private friends ; the entire amount of both sums being given by persons connected with Trinity Chapel and the Church of the Transfiguration. Some former pupils made up for me a box of school-books ; E. P. Dutton presented me with one hundred and fifty catechisms, and our own kind Secretary supplied me with Bibles and Testaments. All these individuals have my warmest thanks, and also the promise that I will not immediately *beg again*.

Owing to my detention in New York, my work here is not so well organized as by this time in October it has heretofore been. I reached New Berne on the evening of the 6th, and reopened school on the 9th. It is the cotton-picking season, and many of the children are in the fields. Not until about the middle of November will the numbers fill in, and the school become full.

St. Cyprian's Chapel was burned last summer, and the Church Services are now held in St. Augustine's. It is an out-of-the-way place, and in consequence there will be a falling off in attendance for a time ; but when the building shall be repaired, and cleaned, thus rendering it more pleasant to

the eye, I trust a good congregation may be gathered in. The work of repairs is under contract, but there is the usual delay of this place; the first nail was driven yesterday.

I trust to be able to send you a more satisfactory account before many weeks shall have passed; in the meantime I remain,

Very truly yours,

S. G. SWETLAND.

AN APPEAL TO THE WOMEN OF THE CHURCH.

AN Association of Ladies has been formed in the interest of that department of the Board of Missions called "WOMAN'S WORK," for the purpose of building a chapel for the Indians within the jurisdiction of Bishop Clarkson. This chapel is to be built entirely by the offerings of the women of the Church, for the Teton or Prairie Sioux Tribes, at the Cheyenne Agency, on the Upper Missouri. The Rev. Henry Swift has been appointed Missionary at this station, and will be assisted in his work by a Sister from the Memorial House, in Philadelphia. Contributions are earnestly solicited, to be sent by check, draft, or Post-office order, to any of the following ladies:

Mrs. ALLEN LAMBARD, Augusta, Maine.

Miss SUSAN FENIMORE COOPER, Cooperstown, N. Y.

Mrs. EMILY V. GOODWIN, 267 Dean Street, Brooklyn, L. I.

Mrs. W. H. VIBBERT, Middletown, Conn.

Mrs. T. S. RUMNEY, Germantown, Penn.

Miss H. E. NORTH, Stratford, Conn.

The ladies who have undertaken the above work in aid of our Indian Missions, report that they have already received thirteen hundred dollars, and that twelve hundred more are needed to complete the sum required for the building of the chapel. We heartily commend their effort to the interest and sympathy of the readers of THE SPIRIT OF MISSIONS; and trust that such liberal gifts may be offered for this important object, during the coming winter, that the building of the chapel may be begun in the early spring.

Contributions to the building fund for the chapel at Cheyenne, may also be sent to 22 Bible House, if any so desire; and such contributions will be acknowledged, as received, in THE SPIRIT OF MISSIONS.

ACKNOWLEDGMENTS.

Offerings made through the Secretary of the Woman's Association will be acknowledged in this Department as well as in the one for which they are especially designated.

Received from October 1st to November 1st, 1872.

ALBANY.

Hoosac Falls—Ladies' Relief Assoc.
of St. Mark's Ch., 1 box
for Ponkas.

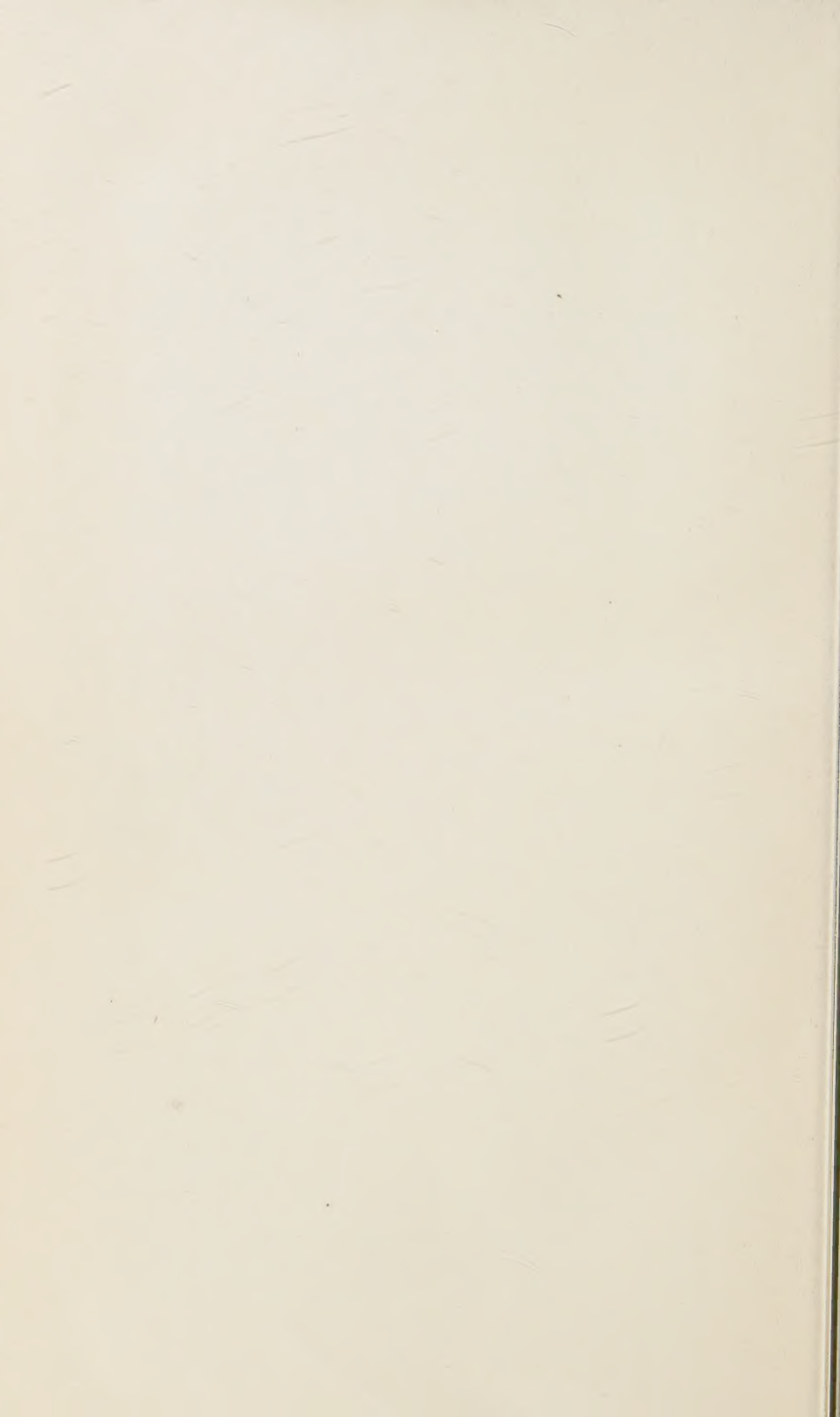
CONNECTICUT.

Bridgeport—Grace Ch., 1 package
of garments for Ponkas,
for freight..... \$0 50

Woodbury—St. Paul's Ch., from
Members of the Assoc.
for Foreign Missions, \$1;
Home Missions to Col-
ored People, \$1; Ponka
Chapel, \$16.00..... 18 00 18 50

ILLINOIS.

Jacksonville—Trinity Ch., Miss
Fay's school..... 2 75



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